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MEMOIR OF THE LATE REV. JOHN FAWCETT, D.D.

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To those who are interested in watching the progress of the human intellect, and who are especially gratified in witnessing the development of its faculties, under formidable difficulties and discouragements, the history of the English Dissenting ministry, since the Act of Uniformity, must afford an unrivalled gratification. We hazard little in affirming, that among this class of men, there have been more instances of that native and irrepressible genius, which neither obscurity of birth, nor limited education, nor ecclesiastical bigotry, could depress, or prevent from competing for the honours of literature, than among any other equal number of our countrymen, however favoured by popular opinion, or assisted by superior immunities. We think it is an unequalled feature in ecclesiastical history, that a body of men, separated from the mass of the population by conscientious differences in religious opinions, and debarred by unjust and unnatural impositions from enjoying the advantages of refined education, at the accredited schools of literature, should yet have been able to produce such scholars, as Watts, Doddridge, Lardner, Leland, Henry, Calamy, Lowman, Foster, Gill, Jones, Chandler, and a host of others. These were men, considering them merely as scholars, whom any denomination might have been glad to enroll among its members. And, indeed, if the body of Dissenters, during the last cen-

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tury, is to be criminated for having admitted uneducated men into their pulpits, their apology may be made by replying, that they have been taught to do so by churchmen themselves; for it was not till Messrs. Whitefield and Wesley had sanctioned the practice, that Dissenters ever adopted it. Till that time, the Independents and Presbyterians had been scrupulously attached to a well-educated and learned ministry; and the former, who have been the principal deviators from the wise example of their ancestors, we are happy to perceive, are again gradually returning to their ancient and more correct taste.

The truth of the foregoing remark, is amply elucidated in the lives of those ministers, whose views were first directed towards the sacred office at the period of the revival of religion, about the middle of the last century. There was a great portion of originality, and native talent, in the contemporaries of the excellent men to whom we have now referred; and though there were glaring eccentricities in their characters, they were the eccentricities of genius, and qualities which rendered them more decisive, and more prominent in that age of inactivity, and, perhaps, more extensively useful than most of their successors.

The subject of this memoir is entitled to a distinguished place among that numerous addition to the ranks of nonconformity made

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by the preaching of the early Methodists. He was a contemporary of Venn, and Grimshaw, and Romaine, and in habits of intimacy with many of the leading men of the evangelical party of those days.

Mr. Fawcett was born near Bradford, in Yorkshire, in the year 1740. His early life was chiefly remarkable for an intense love of reading, a passion, which has been the invariable characteristic of those who have, in more mature life, arisen to respectable acquirements in literature. And though his father's limited number of books seem to have afforded but little scope to his literary taste, yet those to which, through other channels, he could gain access, were diligently and constantly perused. The works of Bunyan, Allein's Alarm, and Baxter's Call, appear to have been the favourite objects of his youthful reading. About the age of thirteen, he was apprenticed to a tradesman in Bradford, where his regularity and attention to the public services of the church gained him the friendship of the lecturer, Mr. Butler.—From this gentleman he received the loan of such books as he could not otherwise procure, and was favoured by some occasional instruction in literature. His sabbath evenings were sometimes occupied in attending at the old Presbyterian meeting-house, where the remembrance of the piety of their puritan ancestors had not entirely forsaken the worshippers. As there was no regular minister settled over the congregation at this time, the service was generally conducted by an ancient member, a Mr. Swain, who read to the assembly those sermons of the old nonconformists, which he had heard in his early days, and which, according to the custom of the primitive Dissenters, he had taken down. To these sermons he occasionally added remarks of his own.

With this gentleman, and with Mr. David Pratt, another member of the Presbyterian body, Mr. F. became very intimate, and was assisted by the latter in the acquirement of the Latin language, and with the loan of some valuable books in divinity. From him also, Mr. F. derived that affection for the writings of Flavel, which he ever after cherished. Mr. Pratt appears to have inherited the piety of the ancient Presbyterians, and to have followed them in that excellent practice of catechising the young, which was so peculiarly their characteristic.

However Mr. Fawcett's literary attainments may have increased by his acquaintance with these respectable men, or however moral, or correct he may have been in his conduct, it does not appear that he received the blessings of vital religion, till that man of God, Mr. Whitefield, visited the part of the country where he resided, and revived the almost expiring flame of Christianity, which had shone so brilliantly in that neighbourhood in the days of the first nonconformists. To Mr. Whitefield's faithful and energetic preaching, he always attributed his conversion to God, and ever retained for his character a profound reverence and affection.

Shortly after Mr. Fawcett's mind was awakened to the importance of personal religion, he became acquainted with the nonconformist controversy, and gradually lost his predilection for the establishment. In conjunction with some others, who had been converted by Mr. Whitefield's preaching, he endeavoured to organize a church on congregational principles; but this design was, at length, relinquished. The Antipædobaptists of Bradford, however, succeeded in a similar attempt, and engaged, for their first pastor, Mr. Crabtree, of Wains-

gate, on whose ministry Mr. F. occasionally attended. Under this gentleman's preaching, his views on baptism experienced a change; he was accordingly immersed, and became a member of that body.

Mr. Fawcett continued to indulge, with unabated ardour, his strong attachment to learning. So insatiable was his thirst for information, that the purchase of books led him occasionally into pecuniary embarrassments. Tong's life of Matthew Henry appears, about this time, to have become one among his favourite works; nor, indeed, do we wonder at such a selection, as we scarcely know any book of human composition, that has so many charms for a student of evangelical principles, or which so abounds in varied and useful instruction to those who are devoted to the Christian ministry. It may be called a summary of the pastor's duties, and is one of the best incentives to a careful and conscientious discharge of ministerial functions, that perhaps has ever appeared. It was Mr. F.'s regular practice, in this period of his life, and before the urgent duties of constant preaching rendered it impracticable, to keep a diary, a custom which has had too many advocates to require our sanction; and which, under proper discipline, we have no doubt, would greatly conduce to that constant watchfulness over the heart and conduct, which it is the duty of every Christian to exercise. Immersed in a constant attention to the concerns of his trade, it cannot be expected that much time could be employed in literary pursuits; in the little, however, that could be rescued, and that little increased by early rising, Mr. F. found leisure to store his mind with information, and particularly on subjects immediately connected with divinity. It appears from his diary, that about this time (1760,) he had

many serious desires to undertake the ministry of the Gospel, and that, in consequence, the church of which he was a member desired him to exercise his talents at one of their private meetings, that they might be enabled to judge of his abilities for that important office: he received their approbation, and shortly after, occasionally, spoke at a small meeting held at Little Horton. He engaged in these services with considerable trepidation; and contemplated the responsibility of the character he had assumed with those feelings of awe, which will always accompany the man who is sensible of the importance, and alive to the claims, of so great a work. He endeavoured to acquire the self-possession necessary to a public speaker, by reading, in small companies of friends, some of those outlines of sermons, which he had sketched, as they were delivered by the various ministers he had heard, and thus gradually overcame that diffidence and timidity which are no less unpleasant to the auditor, than embarrassing to the speaker; and which, while they are the almost invariable attendants of the first efforts of real excellence, and even of superior vigour of mind, are nevertheless their greatest impediments and obstructions.

In 1764, Mr. Fawcett accepted the pastoral charge of a small congregation at Wainsgate. This church had arisen from the labours of Mr. Richard Smith, and was first constituted according to the order of the Gospel, in the year 1750. The meeting-house, which was built upon the most simple and primitive plan, and situated in a barren and inhospitable tract, was erected by the poor labourers who attended Mr. Smith's ministry. If this humble structure afforded no proof of the elegance of their taste, it was, at least, a decided testimony of their sincere love to religion, and of their ear-

nest desire to enjoy the continual ministration of its ordinances. Its internal economy was altogether singular. Having inadvertently constructed the walls too low, both for the convenience and the symmetry of the building, and not willing to go to the expense of raising them, they lowered the ground within, about half a yard under the surface, to remedy their oversight. A stone arch supported the roof, and rendered the building truly remarkable. Over the humble but pious individuals gathered in this place, Mr. F. was ordained in 1765.

Here Mr. F. laboured with so much success, that the neighbouring population, whose character had before but too much resembled the barren and uncultivated country in which they dwelt, underwent a pleasing and propitious change. The old meeting-house became too narrow to contain the multitudes that flocked to hear the unwonted sound of divine mercy, and a gallery was added to the original structure. Among the many young persons to whom the labours of Mr. F. were blessed during his residence at Wainsgate, we find the name of the late excellent Mr. Sutcliffe, of Olney.

Mr. Fawcett's attempts to improve the habits, and effect the moral renovation of his neighbours, were not confined to his pulpit exercises. He instituted various plans, which were subsidiary to this great purpose. A constant system of public and private catechising of the younger part of his congregation, was not the least useful of these plans, and the institution of various book societies, chiefly through his instrumentality, contributed much to cultivate the understandings, and polish the manners, of the inhabitants of this hitherto neglected spot.

In the year 1772, Mr. F. paid his first visit to the metropolis, where he was invited to the pulpits

of most of the popular divines of the day; and was exceedingly gratified by a personal interview with many of those excellent men he had known before only by their writings, or their general character. On his return to Yorkshire, he received an invitation to become the stated pastor of one of those churches he had supplied when in London; and though the increase of his family, and the very narrow income raised for his subsistence, by his present flock, were strong arguments to induce his departure, and, indeed, operated so far as to cause him to make some preparations for his removal; yet, when the parting hour arrived, he could not leave his beloved church and friends. The designed removal was relinquished, and the resolution taken to finish his ministerial course in his native county.

In the year 1773, by the advice of Messrs. Evans and Ryland; and other gentlemen of the Antipædobaptist body, Mr. Fawcett, in conjunction with Mr. John Sandys, was induced to issue proposals to undertake the tuition of young men for the ministry of the Gospel. This plan met with considerable success, and many young men were sent out from under their instructions, who reflected great credit upon the talents and assiduity of their tutors. In addition to this laborious engagement, he also undertook the tuition of young men in the more general range of literature, which he continued after his removal from Wainsgate. Among the young persons educated by Mr. F. in his new seminary, was Mr. Ward, now Missionary at Calcutta, who, at this early period of his life, gave a pleasing earnest of what his future course would be. His time was then devoted to missionary employments, and he seized every opportunity that presented itself to preach in the neighbour-

ing villages to such congregations as could be collected.

Mr. Fawcett's labours became increasingly useful, and his congregation more numerous. The old meeting-house at Wainsgate was found too small to accommodate the numbers that attended. The situation was, moreover, not central enough to render it convenient to all. It was determined, therefore, to build a new and more convenient meeting-house in the immediate neighbourhood. The village of Hebdenbridge was chosen for this purpose, and a neat edifice, capable of holding six or seven hundred attendants, was erected in the year 1777. Here Mr. F. continued his labours to the day of his dissolution. Some of the old members of the church could not, however, be persuaded to leave Wainsgate, but continued to hover round its ruined walls, with a lingering affection to the place of their former enjoyments. Mr. F. had, shortly before this event, found it convenient to remove from his old residence at Wainsgate, to a house in the vicinity, where, in addition to his other regular engagements, he commenced a Sabbath evening lecture.

In the year 1794, Mr. Fawcett was fortunate enough to procure, at a moderate rate, a *printing press*, which he completed, with the necessary addition of types, &c. As he had already often ventured before the public in the character of an author, this acquisition was esteemed invaluable, it affording him an easier way of multiplying his publications, together with those of other authors, which stood high in his esteem. He undertook also, about this time, the management and printing of a periodical work, called "*Miscellanea Sacra*," which was continued in monthly numbers, until the completion of two volumes. His writings now multiplied rapidly, but we shall abstain from speaking of them, till

we take a view of his character as an author.

In his new situation at Hebdenbridge, Mr. F.'s labours in the ministerial office were not decreased. The same zeal in his professional duties, the same simplicity in his private deportment, which characterised his younger days, were still manifest. The winter of age, though it may have sobered his judgment upon some points, did not cool his ardour; and though the fruits of his imagination were mellowed, they did not perish in the autumn of his years. Age produced no imbecility in his faculties, no abatement of his zeal; he inherited its honours, but not its weaknesses.

In 1811, he was honoured with the degree of Doctor in Divinity by one of the American universities. After this period, Dr. Fawcett gradually declined in health, and tended towards the close of his mortal existence. A paralytic stroke deprived him of the use of one eye, which debarred him from one of his principal sources of enjoyment—reading. About the middle of the year 1817, he was attacked by a succession of convulsive fits, which, leaving him in a state of perfect debility, he expired after a few days of languishing pain, aged 77 years. To his last hours, he joined in those prayers which his affectionate friends offered at his bed-side, and exclaimed shortly before his departure, "Come Lord Jesus, and come quickly." One of his friends having said, "There remaineth a rest for the people of God," he finished his testimony to the truths he had believed and preached, by exclaiming, "O receive me to thy children."

Dr. Fawcett married very early in life. He has left one son, who has published a full and interesting account of his father's life, in an octavo volume, from which the facts of the above memoir are derived, and which we take this opportunity of earnestly recom-

mending to the attention of our readers.

After the summary we have already given of the principal events of Dr. F.'s life, any specific account of his PRIVATE CHARACTER, would be perhaps needless. The minute and delicate traits, that contribute to individualize a man, and separate him from the mass of his species, are sometimes so difficult to discern, and always require such exactness in their delineation, that we might well be excused from attempting it in the present instance. But Dr. F.'s peculiarities were marked and definite, and, unlike those of most men who ascend from comparative obscurity, were all on the side of virtue and good sense. If he diverged from the common and beaten circle of mankind, his eccentricities were directed to a noble end. Had he never been enlightened by the grace of God, a mediocrity of excellence, and an unobtrusiveness of character, might have rendered him undistinguishable from the generality of mankind; but religion kindled an ardent fire in his bosom, which incited him to as devoted and zealous an obedience to his Master's commands, as was attained to by any of his contemporaries. The energies of his soul were exclusively directed to the extension of the kingdom of Christ, and in this respect, perhaps, no individual in the part of England where he dwelt was more honourably conspicuous.

As an AUTHOR, Dr. F. was much above mediocrity. His *Essay on Anger*, is, we believe, generally the most esteemed of his works. His *Life of Oliver Heywood* is an interesting and able memoir, and highly instructive to ministers. The *Devotional Bible* has long maintained a high reputation as an excellent and judicious summary of elucidations of the sacred volume. His other works are generally small, but have been rendered extensively useful, particularly his tract entitled *The History of John*

Wise. Among Mr. Fawcett's literary correspondents, he occasionally numbered Dr. Hugh Blair, of Edinburgh, and Mr. Boswell, the biographer of Johnson. With Andrew Fuller, and most of the principal men among the dissenters, he was intimately connected.

As a PREACHER, Dr. F. was held in high estimation by his brethren. No one was blind to his merits but himself. He was accustomed to say, when speaking of his services, not that he *had* preached, but that he had *attempted* to preach. He never entirely lost that timidity and diffidence which oppressed him in his earlier days, though these feelings were softened down into a sedateness of manner, and earnestness of delivery, which increased the general interest of his auditory. In his opinions on the controverted points of doctrine, he was a moderate Calvinist, though, in his earlier years, he had belonged to a church which inclined towards the Supralapsarian sentiments; but in these notions Dr. F. never concurred. In his views as an Antipædobaptist, though decided, he was liberal and candid to those who had, like himself, sought the truth, but come to opposite conclusions. He was happily free from that dogmatism and bigotry which, on this subject, but too frequently characterise those ministers who arise from obscurity, without having enjoyed a regular education. His mode of preaching displayed a judicious union of the doctrinal and preceptive parts of Scripture; being firmly convinced that the strength of the foundation, and the subsequent rearing of the superstructure, were equally necessary to the completeness and beauty of the Christian edifice; and that the fruits of Christian holiness are as essential to evince the presence of spiritual life, as the principle of faith is necessary to connect the branches with the stem and root.

SHORT DISCOURSES FOR FAMILIES, &c.

No. XXXI.

[The following is the Substance of a Sermon delivered by the Rev. Mr. Toller, on Jan. 9, 1803, after expounding, in the morning, the first nine verses of the chapter from which the Text was taken.]

"And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well; and if not, then after that thou shalt cut it down."

LUKE, chap. xiii. ver. 8 and 9.

THIS passage happening to come in the course of exposition so soon after we enter on a new year, being so expressive in itself, and suitable to the season, I thought it my duty to call your attention to it, without confining myself to that mode of enlarging on it which I adopted in the morning. I can fairly draw those sentiments from it which will be calculated, through the divine blessing, to be useful to us all, but especially those who are living from year to year without being sensible of the importance of life, and time, and usefulness, to themselves and others.

I. Renewed seasons of Christian privilege, may be justly considered as a kind of providential experiment on men's characters, like a tree spared from year to year, and cultivated.

II. Every renewal of such seasons makes every individual case growingly critical and important; like the case of a tree, about which the dresser of the vineyard is hesitating.

III. These providential experiments, or trials, will at length terminate in an issue inexpressibly momentous.

Now, understand when I speak of seasons of Christian privilege as providential experiments, I mean nothing inconsistent with the infinite knowledge of God, nor the necessity and sovereignty of his grace, but I mean precisely what

the Scripture does, where it speaks of trying and proving Israel of old, seeing what was in their hearts. I mean the thought our Lord intended to convey, in the answer of the dresser of the vineyard, "Lord, let it alone this year," I'll put it to the test; I'll see what is to be done. I mean something answerable to what some of you have said to a child, or a servant—Well, I'll try you a little longer; I'll see how you behave and turn out. There is an important sense in which divine dispensations and Christian privileges are to be considered as experiments on the character, which will have a good effect, or none, or a bad one. The experiment is made on some with prosperity; they have all that heart can wish, the candle of the Lord shines on their tabernacle. God is trying the melting influence of mercy on them. On others, the experiment of painful and cutting afflictions; long and pungent illness; or the pinchings of poverty, or the loss of a bosom friend. Joseph's temptation, the plagues of Pharaoh in Egypt, the trials of Jacob's family, the wanderings of Israel in the wilderness, are to be viewed as experiments on the character. Hence the restraints of education, the earnestness of parental instruction and prayer, the tenderness of parental tears,—these are experiments on young minds. Access to the Bible, regular Sabbaths, plenty of the means of grace, richness of spiritual cultivation, are experiments on heart and character. The renewal of such seasons, fresh providential dispensations, richer spiritual privileges, more valuable means being thrown in a person's way,—these are to be considered as a renewal of further experiments.

II. Every renewed season of

such means and experiments, makes every such case growingly critical and important. Every year a man begins, and spends, and ends, under this experimental discipline of providence, and means of grace, becomes more important than the last; every increasing advantage from friends, ministers, preaching, and all other sources of improvement, make additional increase to the responsibility of a man's circumstances, in a moral and religious view. The close of the year just finished is more important to every person here than the close of any preceding year, because the more serious sermons he has heard, the more anxious his friends have been in praying for him, the more serious providences he has been exercised with, the case is more critical. It appears so, if you consider the season of providential experiments will not always last; it is necessarily getting nearer to its final close, and the case will be left one way or other. Every year when the proprietor came to see this tree, was more important than the former, because there was a time approaching when he would come no more. It would appear so to every person, if he did but realize,—this may be my last year. Think of a culprit under sentence of death; he knows it is intended he should be executed on a certain day, a month or six weeks hence; in these circumstances, every morning that man rises appears more important than yesterday, and every succeeding morning more so still; and as the last day advances, the hours rise into more importance and value; and, when the last hour comes, the minutes and seconds seem as if tinged with gold, as if he would give a world to command their continuance. Thus would every new year, and every renewed privilege, appear, if you were to realize what is before you, for there is a day when you will certainly die. The growing

importance of these seasons will appear, if you enter into the *force of habit*. There is nothing belonging to human nature more evident than the force of habit. It is as much so with respect to our spiritual concerns as to the motions and actions of the body. The Scripture says, that a man may be so accustomed to do evil, that his learning to do well is like the Ethiopian changing his skin, or the leopard his spots. The man that goes, from year to year, resisting these providential experiments on his character, turning a deaf ear to the word of God, is less and less likely to be made fruitful. I don't say that the almighty grace of God cannot reach his heart; for if he please he can turn a stone into an obedient child; but when a man is in the habit of resisting the means of improvement, stifling his convictions, and hardening his heart, it is in the last degree unlikely that God will bless the means: the more improbable does an effectual change become. I am far from being singular on this point. A man may have got to such a pitch of hardness, he may have outlived his day of grace, and be so confirmed in evil habits, that his fate may be as fixed, and his doom as certain, in the eye of God, as if he were now in the eternal world. "He is joined to idols, why should he be stricken any more?" which is one of the most dreadful states on this side hell. In that case, a man is all but damned! Such is the growing importance of these renewed seasons of grace: because the more of these experiments are made without effect, (such is the nature and force of habit,) it is less likely any future effect should be made. It is a fact, without being uncandid, serious experienced persons have remarked, that you seldom know a conversion late in life, where a person has lived all his days under instructive means;

where people are brought up in ignorance, there are many instances (not otherwise) of late conversions.

III. These providential experiments will terminate in an issue inexpressibly momentous. "If it bear fruit, *well*; if not, then after that thou shalt *cut it down*." Every thinking man estimates the importance of any thing by its consequence; here lies the weight of this subject—the consequence of the effect of providential experiments. Bearing fruit, and being well; or being irrecoverably cut down. In many other cases, if a man misses of good, it is not totally lost. Suppose he has a farm, and, by mismanagement and indolence, loses his money; the year after he may go on a new plan, and entirely recover himself. If a man sets up in trade, and spends his property, and becomes a bankrupt, he may, after a while, recover every thing, and make a fortune. But here the *ultimatum* of these means of grace is so final, the alternative so widely different, the crisis of the soul so awful, either *bearing fruit, and being well*, or *cut down and lost*!

To apply this,—1st, We learn what is one evidential circumstance with respect to our character in the sight of God; viz. a humble conscientiousness that the experiments God is making on me are blessed to have their genuine essential effect.—When the mind is, in a Scripture sense, turned to the word as clay to the seal. Does he crown my days with prosperity, smile on my circumstances and family? Do these blessings tend to melt my heart in gratitude, and love, to bind my soul to God, and his service? Do I take more delight in devotion and converse with God? Then it is an evidence in my favour. Does God wound and afflict me, and take away the desire of mine eyes with a stroke? Does this humble me in the dust before him, drive

me to my knees, and a throne of grace, deaden me to sin and the world? Then the end is answered. Have I privileges, Sabbaths, a Bible, and pious friends? Are these blessed to lead me to a Saviour, as my all; to endear the temper and precepts of the Gospel? These are evidences in my favour.

2nd, How desirable it is that young people should be early sensible of the importance of habit. I do think, my friends, next to the grace of God itself, nothing is so important to instil into a child's mind as a deep sense of the force of habit. Suppose a child of six or seven years old begin to form a habit of turning a deaf ear to its parents' orders; this habit grows unchecked and unchanged; at length he will form a habit of being deaf to all instruction, divine, as well as human: deaf to the means of grace; and, if left to himself, will turn out a monster. "Can the Ethiopian change his skin, &c." This is only a strong way of saying, how prodigiously forcible is habit!—"Train up a child in the way he should go; and when he is old he will not depart from it." This is a strong way of saying, how great is the force of good habit! Not one man under this roof is sufficiently sensible, how important this is. There are some whose characters are so *set*; their mental habits so fixed, that nothing but a miracle of grace can make them other than they are. Let me solemnly warn such. The man who goes on carelessly, resisting providences, trifling with the word, turning a deaf ear to the Gospel calls and warnings, is forming habits which God may suffer to be invincible; forging chains that nothing but a miracle may be able to break.

3rd, We derive a comfortable evidence that a man is not past all intercession, when the tree, though it has been barren, is let alone for farther cultivation; when there is a returning tenderness of mind; a

falling under reproof, a humble sense of the inefficacy of means, and the necessity of divine grace, to make his soul effectually fruitful. I think this an excellent symptom that the heart and life are not given up in righteous judgment. These views are so important, that I shall repeat them. A deep, humiliating, self-abasing sense of the wretched unfruitfulness of your heart; a powerful sense of the necessity of grace from our Lord Jesus Christ, to render the heart fruitful; and a humble daily application for the blessing, is a good evidence. If I knew any person in that situation, I should turn him to that passage, Ezekiel xxxvi. 26, and following verses,—“A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and will give you an heart of flesh, &c.” I think, my dear hearers, what, if this should be the last year of experiment with any of you! It is more than possible, what is figuratively related in the text, may, in substance and

real meaning, have passed in the divine mind with respect to some here. You have been planted for years in the Gospel vineyard; the proprietor has come seeking fruit, and found none; he may have been on the point of uttering the order—“*cut it down.*” The intercession, perhaps, of that Saviour you slighted, has prevailed. It may be said in the divine mind, “Well! he shall have another year.” It may be now, or never. If the sermons and providences of this year have no effect, at the beginning of another it may be all over and every thing settled. Respecting your character and doom, there may be a sense in which angels and devils are watching what is the effect of this year upon you. Life and death, the blessing, and the curse may be set before you in a way they never were before. This may be the most critical Sabbath in the whole term of your life. O think of the consequences depending; if ye bear fruit, well; but if not, the word may be issued forth, “after that,—then thou shalt cut it down.”

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON MINISTERIAL ADDRESSES TO SINNERS.

(To the Editors.)

I PRESUME not many ministers of the Gospel are to be found, who have not felt some degree of difficulty with reference to the manner in which they should conduct their addresses to the ungodly. There are a few, I believe, (if ministers of the Gospel they can be called,) who deem it improper to address any thing at all, in the shape of exhortation, to those whom they regard as “dead in trespasses and sins;” while others content themselves with calling upon them to do what they consider within the compass of their moral power, viz. to read the Scrip-

tures, to attend the preaching of the Gospel, &c. but who never venture to say, with the Apostle, “Believe in the Lord Jesus Christ.” The number of both these classes has, of late years, been greatly and happily diminished, by the writings of Fuller, Williams, and others, who have clearly exhibited the true ground of moral obligation, and shown, with a power of argument not to be resisted, that it is the duty of every man to believe all that God reveals, and to do all that he commands.

Still, there yet prevails, even among those who hold this general view of the matter, considerable disparity of sentiment and practice. There are some who

seem to imagine, with a celebrated northern Doctor, that the minds of men must be prepared for the faith of the Gospel; that ministers should endeavour to lead on their hearers step by step, "raising first the blast of their trumpet against the visible iniquities which they see to be in them;" that by inducing them to forsake such practices, they may be placed in a better moral attitude for receiving the "faithful saying, and worthy of all acceptance." Many, on the contrary, and I believe the greater part of evangelical ministers of the present day are of this description, maintain that the Gospel should be directly pressed upon the attention of all men; and that all men are bound to receive it. Even amongst these, however, there is considerable disparity of practice, involving, as it appears to me, considerable difference of opinion. There are many preachers, who, having given a vivid exhibition of the Gospel, tell their hearers that it is their instant duty to receive it, and that every moment of delay brings down upon them a heavier load of guilt; and there are others, who, in similar circumstances, merely exhort their hearers to pray for faith and a new heart, or who, if they do direct them to go instantly to the Saviour, direct them, at the same time, to pray that they may be enabled to go to him.

Now, it cannot be doubted, that it is a most important matter to conduct our exhortations to the ungodly in a consistent and proper manner, and in the manner best adapted to accomplish the great object we have in view, viz. to save them from death and destruction. I frankly acknowledge my doubts whether such is the tendency of the mode of address last described; and my hope, in writing to you, is, that a statement of the nature and origin of these doubts, may draw forth

some remarks either from you or some one of your able correspondents, adapted to set my mind more at rest upon the subject, than, I confess, it is at present. The following, then, are the sources of my hesitation, with regard to what I imagine is the prevailing mode of address in the present day.

First, Was it not the practice of the apostles, after they had given a statement of the Gospel, to command men every where to repent, and believe it? And, can a single instance be produced, in which they either satisfied themselves with merely telling their hearers to pray for faith, or even connected such exhortations with others to believe the Gospel?

Secondly, Do not mere exhortations to pray for faith, proceed on the principle, that the whole of the sinner's immediate duty is exhausted by prayer, and that it is not his immediate duty to believe? Closely connected with this is the

Third question I would ask, viz. If mere exhortations to pray for faith, do not involve a practical surrender of the important question we have all along been contending for with the high Calvinists, viz. that sinners are morally obliged, or, in other words, that it is their duty to do, what they are at the same time morally unable to do? Are not such exhortations prompted by a kind of feeling that, as sinners cannot, after all, believe, they should only be exhorted to pray that they may be enabled to believe?

Fourthly, I would ask, whether the practice now adverted to lightens the pressure of the supposed difficulty? or, in other words, whether sinners are more able to pray than they are to believe? Are they not as unable to pray properly, as they are to receive the word of God concerning his Son? And if this be the case, should not the address be an ex-

hortation to pray that they may be enabled to pray, and so on, *ad infinitum*?

Fifthly, I ask, if the persons to whom the exhortations are addressed should be led to attend to them, whether their prayers would be acceptable to God? Are the prayers of unbelievers ever acceptable to him? And, if not, have they any tendency to procure the supplicated blessing?

Sixthly, I ask if the kind of exhortations to which I am now referring, viz. exhortations to pray for faith, instead of to believe, do not seem to go on the principle, that there is something besides aversion of heart to the Gospel, to prevent a sinner's receiving it? In the supposed case of a sinner's being led so to desire to believe the Gospel, as to pray for faith in it, are not all the obstacles to his coming to the Saviour removed? Will not the state of mind, that by supposition leads him to the throne of grace, lead him to the cross of Christ?

Lastly, Is not the effect of this mode of addressing sinners injurious? If a sinner be in any measure alarmed, and so induced to utter a form of words before God, is he not likely to think that he has then done all his duty, and that if his prayers are not heard, the fault is not his? Is it not the tendency of this mode of dealing with sinners, to lead them to wait at the pool of ordinances, as it is called, fancying that they desire to be converted, and to be brought to the Saviour, but that God is unwilling to bring them? Whereas, should it not be deeply impressed upon their minds that they desire no such thing; that their distance from the Saviour is a voluntary and cherished distance; and that every moment in which they continue where they are, they are adding to the burden of their guilt?

INVESTIGATOR.

REFLECTIONS ON A VISIT TO THE JEWISH SYNAGOGUE.

THE remote antiquity of the Jewish people, "who date from beyond the Pyramids," and their subsequent dispersion among all the nations of the earth, where for ages they have existed as a distinct family, alike resisting the terrors of persecution, and the allurements of ease, must present to a philosophical observer of human nature, a phenomenon of no ordinary interest. He may, indeed, attempt to solve the problem, but it is the believer in Christianity, who can alone explain it, and he considers the peculiar circumstances of that venerable people, as affording a more complete testimony of the truth of his religion, than sculptured granite, or lettered brass could furnish. To such a mind there are some considerations of the deepest and most gloomy interest connected with their present circumstances, as contrasted with the past. And when he realizes the splendour of their brightest days, in which they possessed "the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the Father's, and of whom, as concerning the flesh, Christ came"—he sighs at their degeneracy, and desires to view them "in their low estate," that he may more fully understand the hateful nature of that *unbelief*, which caused the storms of divine judgment to drive them like a gallant vessel on some dreadful shore, and then to scatter their broken fragments along the beach to testify to every passenger, how dreadful was the tempest, and how complete the wreck. I am not ashamed to say, that these have often been my feelings; and when last in the metropolis, I expressed these feelings to a friend, who lives in that part of the city of London, where the Jews principally reside; and who offered to conduct me to the public service of their chief

synagogue. I accepted his invitation, and a short walk brought us to the dark and narrow precincts of Duke's-place, where we entered a spacious edifice devoted to Jewish worship. The service for the eve of their Sabbath was begun, a large congregation had assembled, even the entrance was crowded with groups of dirty, "fellows of the baser sort," whose suspicious appearance, caused my friend to hurry me forward. As we passed along the aisle, the loud shrill tones of the reader, who chanted forth the evening prayer, echoed through the lofty building, and before we could reach the seat to which we were conducted, a loud response burst from a thousand voices, as if in united execrations on the heads of their Christian visitors. I took my seat somewhat startled;—gazed on the dark physiognomies around me—and felt insulated amongst them. There was something in the keen expression of their eyes which made me uneasy; and I rejoiced that I had a Christian brother by my side. This needless feeling quickly subsided, and I listened to the service; but as it was perfectly unintelligible to me, I found myself at leisure to reflect on the novel and touching scene around me.

I was much affected to observe the almost total want, not only of reverence, but also of common propriety of behaviour. The children were trifling, their fathers were familiarly chatting, and, indeed, some were evidently transacting business: the buyers and sellers yet linger in their temple, and their house of prayer is still a "house of merchandize." The spacious galleries are elegantly fronted with brass lattice-work; and exclusively devoted to the accommodation of the females, who, however, appeared perfectly indifferent to the service, and only anxious to display their rich and gaudy dresses, to which they seem as much at-

tached as their great grand-dames were three thousand years ago. It has been generally thought, that woman is more disposed to attend to the duties of religion than man; and travellers have often strengthened this opinion by their observations; but, alas! the fallen daughters of Israel are more degenerate than their sisters of Samaria, who worshipped, though they "knew not what;" and these descendants of the faithful Sarah, the prayerful Hannah, the modest Ruth, the grateful Elizabeth, and the watchful Anna, appear in the house of God to flirt and trifle! Surely, we may lament with the prophet Jeremiah, that "from the daughters of Zion all beauty is departed." Amidst this general levity of manner, I, however, observed some venerable Jews bending beneath the weight of years, who were deeply attentive to the forms of their worship. Their heads were covered with their sacred garments,* and their faces were turned to the east, to worship "towards the Holy Temple." But their countenances expressed a sadness, which was affecting; and which called to my mind the touching lamentation of a noble poet, who in one of his *Hebrew melodies*, has with his accustomed success described their feelings of desolation and exile:

"But we must wander witheringly
In other lands to die,
And where our father's ashes be
Our own can never lie.
The temple hath not left a stone,
And Mockery sits on Salem's throne."

The only part of the service, which appeared to arouse and interest the audience at large, was the vocal display of two young Jews, who certainly poured forth "the songs of Zion," most melodiously. While I was admiring the beautiful inflections of their voices, a bearded Israelite tapped

* Called *תלית*, *Talleth*, vide Allen's *Modern Judaism*, chap. 17.

me on my shoulder with perfect familiarity, and asked, if the performance was not fine—and informed me, that these young men were employed to sing at concerts at the west end of the town. I did not reply. The devout and patriotic exclamation of their exiled ancestors rushed into my mind, "How can we sing the Lord's song in a strange land?"—and I could have wept for their degeneracy. Turning in disgust from these theatrical exhibitors, I observed a lamp suspended over the recess in which they deposit the books of the law, which reflected from its feeble, and almost expiring flame, a dim uncertain light on the sacred volumes below. Alas, thought I, how this resembles the instruction, which this deluded people derive from the expositions of their Rabbies. "The light which is in them is darkness;—how great then is that darkness."

I am not sure that some feelings of conscious superiority were not growing upon me as I looked around, when I felt myself admonished and humbled; on remembering the language of St. Paul: "Boast not against the branches—because of unbelief they were broken off, and thou standest by faith. Be not high minded but fear: for if God spared not the natural branches, take heed lest he also spare not thee." My friend had become weary, and rose to retire; and as every object in the surrounding scene excited melancholy feelings in my bosom, I cheerfully followed through a side door to the street again, when, in a few minutes, I found myself at the hospitable dwelling of my friendly companion.

The conversation of the evening turned on the melancholy spectacle we had witnessed, and the duties which Christians owe to this unhappy people. My host would not hear of societies for their conversion. He said, those who were acquainted with the secret history

of some attempts of that sort, knew enough to deter them from making the experiment again. He would only consent to the circulation of their own Scriptures amongst them, and the judicious distribution of books demonstrative of the Messiahship of Jesus. He admitted the necessity of earnest and united prayer for their conversion, and regretted that their peculiar situation is not more frequently remembered in public and social prayer. And, indeed, he suggested the necessity of some hint on this subject in our religious periodicals. I have, therefore, written to you this brief account of our visit; and I trust, if any of those who lead the devotions of others should favour it with a perusal, they will not fail to remember "the seed of Abraham." Whilst we contend for the advantages of *free prayer*, I trust they will be exhibited in the comprehensive supplications of our ministers, who should not forget, that "*Jews, Turks, and Infidels*"—are daily remembered in the petitions of the National Church. "O, that the salvation of Israel were come out of Zion! when God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."

AMICUS RUSTICUS. B.

A STATEMENT OF THE PRINCIPAL EVIDENCES OF THE CHRISTIAN RELIGION.

THE object which this paper has in view, is to show, that *the establishment of Christianity has been effected by such means as prove it to be of divine original*. To attain this object, we shall investigate the history of the Christian religion, by distributing it into three periods: the *first*, that which preceded the coming of Christ; the *second*, that in which Christ and his apostles exercised their ministry; and the *third*, that which has subsequently transpired down to the present time.

This mode of discussion is chosen, not merely for the advantages of its arrangement, but equally for its agreement with the nature of Christianity, and the manner in which it has been communicated to the world. For the Christian religion is not a naked exposition of opinions or maxims unconnected with facts or events, nor is it founded on an insulated system of occurrences, detached from the general history of the human race, but on an assemblage of facts, commencing with the earliest, and extending through the subsequent ages of mankind: it is inseparably interwoven with the history of man; and is in possession of innumerable testimonies and monuments distributed through every age, and nearly every country of the world, to which it appeals for its truth, and by which it authenticates its claims.

I. We begin with the period which preceded the coming of Christ.

The object which we have here in view, is to shew, that by a variety of means, extending through this whole period, God was making preparation for the establishment of Christianity, by giving indications of its approach, and affixing to it numerous characters which should distinguish it from all the impostures by which enthusiasm or hypocrisy have imposed upon the superstition or credulity of mankind. To accomplish this purpose, a frequent reference must be made to the writings of the Old Testament. These books exhibit a connected series of history, reaching from the commencement of this period nearly to its termination, and afford numerous instances of divine interposition in the regulation of human affairs. But as these books, equally with the rest of the inspired volume, are assailed by the shafts of infidelity, a brief inquiry into their truth and authenticity becomes necessary to our

purpose. The Old Testament grounds its claim on reasons which it possesses in common with all the approved historical documents of ancient times, and on others which are peculiar to itself.

First, the Old Testament history possesses, in common with other histories, arguments by which its authenticity is supported. The historical compositions of profane writers are authenticated by arguments drawn from the characters of their authors; their general reception in the times when they were published, and in successive ages; the consistency of their parts one with another, and with other historical writings: together with their manifest relation to the present state of mankind, and their coincidence with the various monuments of antiquity still in existence. By such *criteria* are the testimonies of profane history rendered credible; and on these and similar grounds the relations of Herodotus, Thucydides, Livy, and Tacitus are supported; nor can any sufficient reasons be assigned why the writings of Moses, Samuel, Nehemiah, Ezra, and other contributors to the volume of the Old Testament should be deemed unworthy of similar acceptance on similar grounds, apart from all considerations of supernatural suggestion.

Secondly, the Old Testament history supports its credibility by reasons peculiar to itself. This history is associated with the existence of the Jewish nation; a people rendered by their religious rites, their civil polity, and their exclusive character, the most extraordinary of the families of mankind. No account of these people can be admitted which does not identify itself with their history detailed in the books of the Old Testament, and confirmed by numberless unexceptionable testimonies of the most ancient and credible

profane historians. The general agreement of the copies of the Old Testament, which we have now in our hands, with those of the earliest times, is placed beyond the reach of controversy by the Greek translation of the Septuagint, made several ages prior to the birth of Christ, an invaluable monument still in our possession, and which was open to the inspection not only of the Jews, but of the most learned and inquisitive heathen nations. Grounding its truth on such a basis, the Old Testament elevates its tone, and verifies its claim by the pure theology exclusively taught in it, by the comprehensive system of morals which it exhibited amidst the profound obscurity and scepticism in which the world was enveloped, and rests its highest pretensions to a divine original, on the stupendous miracles wrought by its agents, and the numerous, explicit, and verified predictions of its prophets.

We return now to the object directly before us, which is to trace the connection of the history of this period with the establishment of Christianity. This may be done by considering the general indications of God's future designs which were given during this period; the gradual light which was cast upon them by subsequent discoveries; and the arrangements of providence, by which the world was brought into that state, in which, agreeably to the declarations of the prophets, it was to be found at the coming of Christ.

1. We consider the general indications of God's future designs which were given during this period. Of these, the first and most general is found in Gen. iii. 14, 15. "And the Lord God said unto the serpent, because thou hast done this thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life, and I will put en-

mity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." In figured language, appropriate to the purposes of ancient prophecy, this oracle states the divine intention of destroying the usurpation of the serpent over the human race by means of a human agent, who should derive his power to achieve this great work from the immediate co-operation of God himself: it is the germ whence all succeeding prophecies have sprung, and whose development has produced all the endless ramifications of events which constitute the history of man. In Gen. ix. 26, is contained a rapid sketch of the future fates of mankind, connected with a further indication of the promised deliverer, in which his descent from Shem, the second of the sons of Noah, is specified. Additional declarations of his approach, and more definite limitations of the line whence he should spring, are contained in the promises originally given to Abram, and successively confirmed to Isaac, Jacob, Judah, David, and Solomon. Closely connected with the ancient oracles which we have now reviewed, were the peculiar forms of religion established among the Jews. These forms embraced not only the purpose of maintaining the knowledge, and worship of the true God inviolate among the Jewish people, but were so constructed, as, in a vast variety of instances, to pre-signify the religion which in the last ages of the world was intended completely to supersede every other. Hence, is to be derived the chief significance of the various rites of the tabernacle and temple services; of the vestments and unction of the priests; of the numerous sacrifices and offerings, and of the costly utensils and splendid apparatus of this singular institution. In no other view do the ceremonies of Judaism appear wor-

thy of their heavenly origin. Separated from their connexion with Christianity they are altogether puerile and fantastic; but regarded as the significant symbols of the religion of Christ, they approve themselves to our scrutiny as the appointments of a Being infinitely wise and good.

In contemplating these general and comprehensive indications of God's future designs, a question naturally arises of this kind: did the persons to whom they were originally given fully comprehend the several particulars which were comprised in them? or had they only a general and indistinct conception of the subjects thus announced to them? We may, I am of opinion, determine with certainty, that they had not a clear and explicit notion of the meaning of these predictions and significant rites, which were not sufficiently developed to communicate this clear knowledge. But this concession by no means invalidates their application to the establishment of Christianity, nor does it form any ground for supposing either, that at the time when they were delivered, they had no such meaning as we ascribe to them, or that God, their great author, was unacquainted with his own institutions. These were ever present to his infinite mind with all possible clearness, and in all their vast extent, but were fully understood by men, only as succeeding revelations, or subsequent events, gradually removed the obscurity in which they were designedly involved. That the subordinate agents employed to construct the several parts of a complicated engine are ignorant of the use of those parts, and of their adaptation to the purpose which is to be effected, by their union and due arrangement, forms no reason for supposing either, that no such use or adaptation exists, or that the engineer himself is deficient in the skill requisite for the completion of

his undertaking. When the whole is accomplished, then in the perfection of the work, and the due subordination of all the parts to the whole, the energy and science of the master mind will be discerned, which could originate the design, and execute it by means of instruments unconscious of the purpose of him who employed them.

2. We now direct our attention to the gradual light, which was cast upon these general indications of God's designs by subsequent discoveries. These discoveries were made by additional predictions, delivered by a succession of prophets, which continued about seven hundred years, from the times of Samuel down to the return of the Jews from the Babylonish captivity. They contained numerous particulars relating to the person and character of the promised Saviour, and intimations of the time when he should appear. The state of the world, and especially of the Jewish nation at the advent of the Messiah, were also comprehended in them, together with the place of his birth, and many circumstances attendant upon it. The reception which he himself, and his doctrines, should experience, the sufferings he should undergo, and the final establishment and triumph of his cause over all the opposition against which it should have to contend, constituted also the subjects of many prophetic declarations. These predictions were delivered in various modes, suited to the degree of information which God designed to communicate to the persons who lived at the times in which they were delivered, and yet, for the most part, were so enveloped in the obscurity necessarily attendant upon symbolical language and figurative expressions, as to elude every attempt clearly to unfold their meaning, before the periods of their fulfilment arrived. Many of these predictions, moreover, were

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delivered by the prophets in abrupt and unconnected sentences, combined with oracles predicting the rise and fall of states, empires, and individual princes. This method of delivery, while it effected the purpose of a partial concealment, attached also to these predictions the highest interest and importance, by the evidence in support of the mission and authentic character of the prophets, arising from the continued fulfilment of many of their predictions. That such effects, respecting the characters both of the prophets and of their predictions, were produced, is apparent from the high estimation in which they were ever holden by the Jewish people, even during the times of their apostasy from the religion which was supported by these ministers of God: and that a gradual increase of light was communicated by these oracles, is equally apparent from the increased knowledge actually possessed, as the times drew near in which they were to receive their full accomplishment.

3. We must now proceed to consider the arrangements of Providence, by which the world was brought into that state, in which, agreeably to the declarations of the prophets, it was to be found at the coming of Christ. It is well known to every one, who is in the smallest degree conversant with ancient history, that at the birth of Christ the principal states and kingdoms of the world were comprehended under that vast system of dominion called the Roman empire. This government, limited at first by the walls of an insignificant city in Italy, had gradually extended its power over the most populous and potent nations of the earth. It had consolidated into one body a very large proportion of the members which had successively formed the Chaldean, the Persian, and the Grecian empires. It had carried its victorious arms into Palestine, and reduced the

Jewish nation to a state of entire subjection to its sway. The land of Judea formed a portion of a Roman province, and was governed, during the period of Christ's ministry, by Pontius Pilate, a Roman procurator. That this condition of human affairs was the natural effect of the passions of men, and produced immediately by their agency, is perfectly consistent with the belief that it took place in entire agreement with the counsels of heaven. The voluntary actions of men fall as completely under the superintendence, and are as much regulated by the control of providence, as the motions and arrangements of those masses of unconscious matter which compose the several parts of the universe. The moral necessity which connects the volitions of the intellectual creation with the purposes of the first cause, is as fixed and immutable as that physical necessity which binds in one immense concatenation the orbits of the stars and the courses of nature. This is not the subject of our discussion. It is questioned alone by Atheists and Epicureans. Every admission of the consummate perfection of God involves this as its necessary consequence. What we have to do, is to show that such a state of human affairs had been sketched by the hand of prophecy long ere it actually came into existence. For this purpose, we appeal to the predictions of Isaiah, of Jeremiah, and of Ezekiel, in which the conquests of Nebuchadnezzar and of Cyrus were traced with unerring precision: we refer to the sublime visions of Daniel, wherein the characteristic properties of the Grecian and Roman empires, together with the future fates of the Jewish people, were distinctly portrayed: and we finally allege, as the grand object to which all the prophetic enunciations tend, that which was promulgated by Haggai, "Yet once

it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come."

Thus terminates our inquiry, necessarily brief and imperfect, into the connexion of the history of the early ages with the appearance of Christ among men. As the result, we maintain that the establishment of Christianity was no fortuitous event, but that it took place in strict unison with the predictions of the Old Testament Scriptures, and was the consummation of a plan arranged by infinite wisdom, and embracing whatever is interesting in the history of mankind.

(To be continued.)

ADDITIONS TO THE MEMOIR OF THE REV. T. N. TOLLER.

ACCOUNT OF THE FUNERAL.

(Extract from a Letter.)

THE funeral of Mr. T. took place on Thursday morning, March 8th,* and was attended by all the ministers in the Northamptonshire Association, and by most, if not all, the dissenting ministers of every denomination, in the neighbourhood, and by some clergymen.

The pall was supported by two clergymen and four other ministers, of the Independent, Baptist, and Methodist connexions; the rector of the parish, and the other ministers engaged in the public services of the day, preceded the corpse, and a very long train of ministers, and the respectable inhabitants of this town† and neighbourhood followed uninvited, all anxious to pay the last tribute of respect to a man so highly beloved. A considerable part of the shops were shut up, and business was suspended. All ranks, of every de-

nomination, united in dropping their tears into the grave of him whom they all loved and esteemed. To his family, his friends, and his religious connexions, and to the town at large, his loss is irreparable. Never was a mourning more sincere and universal.—The service was opened by a prayer by Mr. Horsey, of Northampton; Mr. Edwards, of Northampton, delivered a funeral oration; and Mr. John Hall, the Baptist minister of this town, concluded in prayer. The several parts of the service were highly appropriate and affecting. The body was then committed to the silent grave—the assembly dispersed, and at three o'clock met again, when a funeral sermon was preached by the Rev. Robert Hall, of Leicester, to such a multitude as we have seldom witnessed. The text was from Hebrews, the 13th chapter, and 7th verse. The preacher, with all that elegance and pathos with which he is so highly gifted, portrayed the character of Mr. T. in terms so just and affecting, that every heart was interested, and every eye wet with tears; at the same time, his appeal to the consciences of those who had been so long blessed with such a minister, was irresistibly impressive. Application has been made to him to publish the sermon, but at present he has not complied.

SPEECH OF MR. TOLLER AT THE FORMATION OF THE NORTHAMPTONSHIRE BIBLE SOCIETY.

(The Duke of Grafton, President.)

(MR. TOLLER was perhaps the most popular advocate that the Bible Society had in the county of Northampton. His speeches, distinguished by simplicity, ingenuity, piety, and apt illustration, and delivered in a manner very impressive, and altogether his own, were generally interesting, and often fas-

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* The reader is requested to correct an error in our last article upon Mr. T. at p. 618, in the second column, October 25 and 26, should be February 25 and 26.

† Kettering.

cinating and delightful to very numerous auditories. The following was delivered at the formation of the County Society.)

"Uniformity of opinion on religious subjects, is, without question, in the abstract, a very desirable thing; but those who are most aware of the weakness of human nature, the limitation of the human faculties, and the prejudices to which we are all more or less liable, will be least sanguine in their expectations on this head. Surely, then, it is important, that what is wanting in uniformity of sentiment should be compensated, as far as may be, by unity of spirit.

"Now, nothing appears so well calculated to draw Christians together, as the junction of zeal and exertion amongst different ranks and denominations, in pursuit of some grand absorbing object, which shall throw lesser differences into the shade, and carry all before it by the mere weight of intrinsic merit. On these grounds, the British and Foreign Bible Society appears to me to be, without exception, the best human institution in existence, and every argument which is adduced in favour of other religious institutions will support this; and no objection which is made to others, will justly apply to this.

"Any cause which would recommend itself to the patronage of a pious and reflecting mind, must have three prominent qualities, viz. *lawfulness, probability of success, and utility.* As to the first of these, there can be but one opinion in the present instance. If there be any undertaking under heaven, which must be supposed to be agreeable to the will of God, surely it is that which is intended to diffuse those writings of which he himself is the author, and which he has communicated to the world for the general and exclusive benefit of the human species as such. As to probability

of success, such an undertaking may not answer in the mode, or with the rapidity, or, in certain particular cases, which we may be ready to prescribe, or anxiously wish for; but the nature of the cause, and the character of its great Patron, *must* insure its success, though to an extent wholly *indefinite* as to us, upon the principle, that the rising sun will infallibly produce a salubrious effect on the face of nature, and the descending rain carry a fertilizing influence to the face of the earth; though, owing to subordinate causes, the degree of effect may be incapable of calculation by human wisdom. Here we have an express passage to our hand: 'as the rain and snow come down from heaven, and water the earth, *so shall my word be*; it shall not return void, but accomplish that which I please.'—The utility of dispersing the Scriptures is not only obvious, but the extent of that utility is illimitable, and that both individually and generally. When you bestow common blessings on others, you know all that they can do for them. Give a poor man food, raiment, a comfortable home, and you can form a full estimate of the value of those blessings; and could you make him a present of a gold-mine, though apparently an inexhaustible blessing, yet, beyond the means of procuring him the comforts of life, it might prove little more than a source of cares and snares to him. But when you put a Bible into his hand, you give him the golden key, which, if properly applied, will unlock the riches of the universe to him; you impart an inheritance to him, which, in proportion as it is received and prized, will descend to his children, not only to the third or fourth, but the thousandth generation, and still remain unimpaired.

"In a general sense, likewise, the utility of this institution is unlimited. It has been said, by a great

mathematical calculator, that a single penny put out at compound interest at the commencement of the Christian era, would have amounted, at the present day, to the value of many globes of solid gold; as large as the planet which we inhabit. In the same glorious kind of ratio, would 'the word of God run, and be glorified,' had it but 'free course': not indeed in a way of pecuniary accumulation, but salutary diffusion. In this respect its capacity of increase is like the element of fire, which spreads and flashes in every direction, and assimilates all the combustible materials within its reach. There is a capacity of diffusion in the divine word, which, when put in motion by adequate causes, would inwrap the globe, till not another rational being were left to receive it, or another soul remaining unsaved by it.

"I am confident I shall not offend your Grace, if I venture to affirm, that you never appeared in a situation more truly dignified than at the present moment. As a member of the great senate of the nation, (unquestionably the most illustrious civil assembly in the realm,) you appear under the honourable title of a British Peer; but *here* under the still more dignified character of a Christian believer; *there* you take your seat as one of a body of legislators to an individual empire, but *here* as a friend to a perishing world; *there* you are the subject of a venerable, but, alas! disabled earthly sovereign; *here* you appear as the loyal subject of the 'blessed and only Potentate'—'King of kings, and Lord of lords, who only hath immortality'; *there* you are stationed as a counsellor, consulting the well-being of the country; but *here* you preside at the head of a band of advocates in the cause of human salvation,—nor would an angel from heaven think himself demeaned by occupying the chair

which your Grace fills, on an occasion like this; for if there be joy in heaven over one sinner which repents, what must be the emotions of those benevolent spirits, in witnessing the proceedings of this day, which have for their object the repentance and salvation of millions. Nor surely, will it be extravagant to affirm, that a time may come, when it shall appear a greater honour to have been the humblest individual belonging to this society, than to be the emperor or conqueror of the globe.

"Upon these principles, my Lord, I do most cordially approve of the institution about to be formed this day, which has for its object the dispersion of a book, separate from the information and blessings of which, the scenery of nature, magnificent as it is, is to the eye a splendid but mysterious riddle; the advances of death, the approaches of an hour of darkness and dismay: and an entrance into eternity, little better than a leap into a gulf of desperation.

"Before I sit down, surely I may say, without offence, that I trust we shall consider the transactions of this day as laying us under additional obligations, to exemplify in our lives the excellence of that book, which we so zealously recommend to others; that they may derive their ideas of its value, not merely from perusing its contents, but from observing the fair and beautiful transcript of its principles and tempers in our characters and conduct, so that our light may shine before men in humble subserviency to the word: that at the awful day, when human distinctions shall be levelled in the dust, and nothing survive the ruins of a dissolving world but the truths of that volume, and the characters formed by them, a goodly multitude, both of 'sowers and reapers,' may have occasion to rejoice eternally in the happy consequences of the events of this day."

ORIGINAL LETTERS OF
DR. DODDRIDGE.

No. II.

"Northampton, April 12, 1746.

"Rev. and dear Sir,—I am truly ashamed to think that I have two of your letters unanswered, but really I am so full of business, that I hardly know how to turn myself, and especially now, having been called into Worcestershire by the death of a relation, which occasioned a journey of eight days; but I can't persuade myself to do any thing till I have briefly acknowledged your's, and told you that we are all, through mercy, well, and that we sympathize with you in all your sorrows and in all your joys, so far as we know them. The death of Mr. Scott* gave me a great deal of concern, though I could not but congratulate my invaluable friend on his happy escape from the burdens of mortality, and glorious entrance into his Master's joy. He was, indeed, one of whom the world is not worthy, but he is now in a world worthy of him. My heart rejoices in every remembrance of him, and particularly in reflecting how faithfully and affectionately I was often enabled to pray for him in the last stages of his life, though I then little thought the close of it so near; which reminds me to tell you, my dear brother, that though I write to you so seldom, there is seldom a day in which I am not expressly mindful of you in my prayers, most heartily wishing you abundance of success in the good work in which you are engaged. I have just been making a visit to Kidderminster, where there is such a degree of religion prevailing in the dissenting congregation, under the care of one of my pupils, as I have scarce ever seen. He has upward of 300 catechumens of all ages, has received 60 new communicants into the church within

a year and a half, and visits his large congregation, in a pastoral view, constantly every year. God has blessed his Gospel in a most wonderful manner, as preached by this faithful and affectionate servant of Jesus Christ, and made him the means of convincing and reforming some of the most profligate sinners. He is a person of great candour and moderation, and I think there is no place where the church-people and the dissenters live on so good terms. The minister of the establishment preached at church a funeral sermon for Mr. Spilsbury, who had been the dissenting minister, in which he advised the dissenters to choose such another; and Mr. Bradshaw, the succeeding dissenting minister, preached a funeral sermon for this worthy clergyman, in which he also spoke very respectfully of his character, and prayed that the parish might be provided with a successor of like virtues and graces.

"I am persuaded, dear Sir, that you will have a pleasure in hearing this, like what I feel in relating it. It is a great pleasure to me to hear that Miss Scott is so comfortably supported, as it is one of the most remarkable answers to prayer, when taken in all its circumstances, God has ever given me.

"Mr. Hervey's Meditations are universally acceptable to serious people all over the kingdom, and I am glad to find they are so. I thank you, Sir, for your kind invitation to Norfolk, which I shall not want an inclination to accept, if I can have an opportunity. My wife joins her compliments, and also retains a most affectionate sense of your friendship. I thank God I enjoy as comfortable a state of health as I ever did in my whole life. The third volume of my Family Expositor is ready to be published. I have almost finished Colonel Gardiner's Memoirs; and I intend to begin to write on the Romans the first day

* Mr. Scott was an eminent dissenting minister at Norwich.

of the new year, and will do something at it every day till it is finished, though that something may, perhaps, sometimes be little more than half a page; but I find, in the midst of my many avocations, that it is of great importance to be still creeping on. I am extremely glad to hear Master Bobby* goes on so well, and pray God to give you in him all the joys you can wish. I bless God, my son also promises very well, as all my other children do; especially my eldest daughter, who is at a boarding school at Worcester, and whom I saw the other day; she seems to be under such genuine impressions of religion, that on your principles, relating to communion at the Lord's table, in which I concur, I should not have the least scruple in my own mind of admitting her to it. I think nothing would fix our young people for religion more than engaging them to come early to that ordinance, and maintain a diligent inspection on their after conduct. I cannot say I know the authority on which Archbishop Usher went in asserting that some were admitted to the communion before baptism. I suppose it must have been when things were in a disordered state, some centuries after the apostolic days. This reminds me of a remarkable passage I met with in Tertullian, by which it seems that masters of families administered the Eucharist to their own domestics, which, I confess, filled me with great astonishment. But it is now time that I conclude.—Farewell, my dear brother, may the success of your ministry be proportionable to the zeal and fidelity of it, and to that rich abundance of gifts and graces with which God has blessed you. I can't forbear telling you, that the man of all my acquaintance that seems most to resemble you, is called by Providence to Taun-

* Robert Martyn Frost, one of Mr. Frost's sons, and who was an eminent attorney at Diss, in Norfolk.

ton, where I hope he will be a burning and a shining light, and though there should be some to oppose him, I do not doubt his acceptance, and though some of the mal-contents should be driven to join Mr. Amory's congregation, I persuade myself their loss will be repaired ten-fold. I only add my desire of your continued prayers, that God would invigorate my resolutions for his service; and particularly with respect to my pastoral care, which I am sensible, amidst my many other engagements, I have been too ready to neglect. I am, Rev. and dear Sir, your most affectionate brother and obliged humble servant,

"P. DODDRIDGE."

REFLECTIONS UPON THE OLD AND THE NEW YEAR.

O Joy! that in our embers
Is something doth live,
That nature yet remembers
What was so fugitive!

The thought of our past years in me doth breed
Perpetual benedictions.

• • • • •

With new-sledged hope still fluttering in his
breast.

WORDSWORTH.

NOTHING is so flattering, yet nothing so deceitful as human life. It is fair in prospect, and big with promise; yet its issue is commonly disappointment and sorrow. After a man has reached its utmost limit, or even surpassed the ordinary term of his fellows, he too frequently appears to have lived and laboured only for very vanity, or for a fuller measure of misery than others. His hope, once fair as the rose-bud, and fragrant as the morning, has become a shrivelled, shrunken thing, at the touch of time; and the very last leaf drops from the tree in the hollow sweeping gust which precedes and foretels the approach of the fatal uprooting blast. He is neither like the full-corned vine, nor the shock of corn fully ripe, coming in in its season; but like the aged oak, which the lightning of heaven has scathed, ere the

feller has applied his axe to the trunk. He is old, indeed, but has neither acquired wisdom nor grace; and is as dissatisfied with himself as with the world he is quitting. Something he feels he wants, which every succeeding year has made more necessary, but failed to bring him; and something he ought to have learnt, essential to his happiness, which all his experience, and all his accumulation of years, have only seemed to render more distant and difficult. He is sated with the world, but not satisfied; bidding adieu to its troubles and perplexities, but not happy; approaching a new world, but unfit for its discoveries, and fearful of its reality. All within is tremulous and wretched; all without is gloomy and silent. Such, if the weakness and folly of man would allow them steadily to scrutinize the facts—such are the closing scenes of the lives of most aged persons; and such they will be with us all, if the years of our frail mortal being are not devoted to the pursuit of a higher and fairer prize, than usually engages the ambition of the human heart.

We are entering upon a new year, a new section of the contracted circle of human life;—and are taking our leave of another portion of time—a large proportion of human life—which will meet us with its testimony on the morning of eternity;—and what so proper, then, as to turn our attention to the final close of our earthly pilgrimage, and the commencement of that "*year of release*," which will take its glorious date from the dissolution of the prison-house of flesh.

The year that has now ended, and the one we are entering, are, like all the other years of human life—just what we make them. Yet the new one ought to be spent more wisely, carefully, and circumspectly than the last; and with a nearer and stronger apprehension of our final year. The Christian

should inquire, what sins of my heart have I overcome in the last, and what yet remain for the victory of my faith and patience? What graces have been strengthened—what affections have been excited—what fruit has been brought to perfection, in the past year? Surely, I have not enjoyed such precious means of grace altogether in vain! May I now hope, not only that I am nearer my release from flesh, and woe, and sin, but nearer my appointed meetness for heaven, as I am so much nearer the place? My experience, during the last revolution of this planet in its orbit, has surely convinced me of the emptiness of human glory, for I have seen it burst in the hand that grasped it;—of the vanity of human pleasures, for I have seen them all die as soon as they are plucked;—of the nothingness of human life, for I have seen it exhaled like a vapour by him that called it forth. All things here are but painted sepulchres—the gilded air-bubbles on a troubled water, that borrow all their hues from a setting sun, which will soon leave them to expire, colourless and dark. Since, then, we are commencing a new year, let us try to cast off old sins, old imperfections, old and bad habits; and let us renew our allegiance to the best of causes, our subjection to the best of Masters. Sin should grow viler, but religion ought to grow fairer and more captivating, not only every year, but every day. Let us begin our Christian duties with new pleasure, as we begin fresh time with new hopes. Let us pursue our plans of usefulness with renewed zeal, as a fresh season of serving men, and glorifying God, is bestowed upon us. Let us redouble our diligence in the means of grace, as we are so much nearer their termination, and must so soon be beyond their reach. Let us redouble our fervour, both in listening to God's promises, and in pleading them at his heavenly

throne, as the larger our expectations become here, the fuller will be our fruition hereafter. Let the minister of Christ begin his work afresh, and conduct it more carefully, more faithfully, as only a short period remains to complete the proof of his ministry, and advance the cause of his Master. Let his people hang upon his lips, and live upon his words, for he is the messenger of mercy, and may soon be recalled. Let teachers of youth reflect how soon their young charge will pass from under their instructions. Their youth is the spring and seed-time of life, and let them not lose it. In short, "whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Are we entering upon new time, time so precious that nought on earth can purchase a single moment? then surely the Christian will strive to improve the coming year better, by taking none of the sins he fell into during the past year, into the new one. He will watch and pray to put them off, like a garment that is worthless and polluted. He is rising in his character, in his hopes, and in his prospects; and shall he not rise this year in the internal power, and dignity, and purity of his principles? Shall not his affections reach a higher and serener sky? He is on the eve of full age—of passing from his *minority* to the possession of his inheritance; and shall he not leave off childish things? Shall not his spirit and his hopes rise to a glory above the earth, as his body totters downward in feebleness and darkness to the grave?

The new year may well suggest to the aged Christian—to the way-worn traveller in Zion's path, "*the year of release,*" which now stands nearer than ever before. We are all anticipating it with faith and hope, but it is nearer to some than

they imagine. To the aged and experienced Christian, it cannot be far off. What a bright scene is before such! Eternity with all its treasures! Heaven with all its glories! God with all his mysteries! A spring whose flowers will never lose their freshness and their fragrance. A summer whose sun will never decline. An autumn whose fruits will suffer no decay, and its leaves never wither. *Here*,—time is the measure and the sphere of our existence—the bane, and yet the being of our pleasures. *There*—we shall have a being out of the bounds of time—a scope *without* and not *within* its circle—pleasures that will not so much be *in us*, as we *in them*. *Here*—we make progression in grace, progression in life—and hold our existence only by the help of time;—we snatch our pleasures like gleams of sunshine, or sudden catches of light, between clouds, upon a gloomy landscape;—*There*—we shall have stopped the flight of time itself,—shall find progression without succession of moments, and joys which no time could contain—as well as a being which no time could destroy. Soon! soon! fearful Christian, you will begin this new year of eternity, the first day of which will contain more than all time; and the first sense of which, as the rising ray of its glory will strike your immortal faculty, will obliterate the recollection of crowded years of sorrow. The new year we are now beginning to enjoy is a pledge to you of the near approach of your felicity, and ought, therefore, to lighten your burden, and mitigate your woes;—as each return of the heir's birth-day brightens and confirms his hopes, while it assures and reminds him of their approaching consummation. And, O, what an inheritance of joy, and purity, and life, have you in view, when a few more years, perhaps days, have run their round. Not like the earthly joys

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you have here tasted, or the earthly scenes over which your spirit is sometimes prone to linger with delight, and which, from their nature, can afford but a brief and barren satisfaction; there you shall enjoy a blissful, steady, and invariable connexion with the infinite, communicative source of all Excellence. The immortal Howe has well observed of all *sensible objects*—"they first tempt, then please a little, then disappoint, and lastly, vex. The eye that beholds them, blasts them quickly, rifles and deflowers their glory; and views them with no more delight at first, than disdain afterwards. Creature enjoyments have a bottom, are soon drained and drawn dry. Hence, there must be frequent diversions; other pleasures must be sought out; and are chosen, not because they are better, but because they are new. This demonstrates the emptiness and vanity of the creature. Affection of variety only proceeds from sense of want; and is a confession, upon trial, that there is not in such an enjoyment what was expected. Proportionably in

the state of glory, a constant insufficient fulness renders the blessed soul undesirous of any change. There is no need of varieties of diversions; what did once please, can never cease to do so. This glory cannot fade, or lose any thing of its attractive power. The faculty cannot languish, or lose the disposition, by which it is contempered, and made proportionable thereto. Hence, no weariness can ensue. What! a soul, in which the love of God is perfected, grow weary of beholding him! The sun will sooner grow weary of shining; the touched needle of turning itself to its wonted point; every thing will sooner grow weary of its centre, and the most fundamental laws of nature be sooner antiquated, and made void for ever." With such a hope in view, we may well "endure, as seeing him who is invisible." Let but the Christian pursue this shining path of grace and light, and like the sun, though he set in brilliancy and glory, in one hemisphere, it will be to rise with far higher lustre in another.

TEMPESTIVUS MENTOR.

POETRY.

INCARNATION ANTHEM.

Mark how the Moon, o'er the watch-tow'r
of Edar,

Hangs like a beacon-lamp brilliant and calm:
Dipt in her light the dark groves of cedar
Blush with the purple of Bethlehem's palm.

Under the shadow "the shepherds" reclining,
Alternately gaze on the stars and their flocks:
Now vainly attempting Chaldaic divining,
Anon breaking off to examine the rocks.

That bleat of a lamb, far up on the mountain,
Leads them to search for the wand'rer at
once,

And holding their course to the Ephrata-
fountain,

They mimic its mother at ev'ry advance.

But, lo! when about in their bosom to fold it,
A "star in the East" has arrested their eye:
More bright than Orion:—they pause to
behold it:

When, lo! they are struck with a strain
from the sky.

Music and meteor o'ercome them with wonder:
—

The light and the warbling are equally new;
Even their flocks, as if startled by thunder,
Rush into groups, and retire from the view.

For, lo! from the concave, calmly descending,

A starry Shechinah comes hovering down;
The lamps of the sky with its lustre are
blending—

A crescent of glory composes its crown.

The dazzling pavilion, in mid air suspended,
Opens its drap'ry of azure and gold:
And Gabriel, by legions of angels attended,
Bursts on the view—as its curtains unfold.

Raising his harp, as a peace-speaking symbol,
And beck'ning his Seraphs to seize upon
them:—

No longer the shepherds instinctively tremble,
But start from their trance and abandon
their fears.

Embolden'd to linger, they silently listen,
As Gabriel's key-note is caught by the choir:
No longer the tears of timidity glisten,
Now that the anthem rolls loud from the lyre!

* Fear not, ye shepherds! the news of Sal-
vation

Fills this Shechinah, as light fills the sun!
We come as the heralds of Christ's Incar-
nation—

The Virgin of Judah has brought forth her
Son!

AN EX SHEPHERD.
Tosteth Park, Dec. 25, 1821.

ADDRESS TO THE ALABASTER SARCOPHAGUS LATELY DEPOSITED
IN THE BRITISH MUSEUM.

(From the *New Monthly Magazine* for December 1821.)

Thou Alabaster relic! while I hold
My hand upon thy sculptured margin thrown,
Let me recal the scenes thou could'st unfold,
Might'st thou relate the changes thou hast
known;

For thou wert primitive in thy formation,
Launch'd from th' Almighty's hand at the
creation.

Yes—thou wert present when the stars and
skies,
And worlds unnumber'd roll'd into their
places;

When God from Chaos bade the spheres arise,
And fix'd the blazing sun upon its basis,
And with his finger on the bounds of space,
Mark'd out each planet's everlasting race.

How many thousand ages from thy birth,
Thou sleep'st in darkness, it were vain to ask,
Till Egypt's sons upheaved thee from the
earth.

And year by year pursued their patient task;
Till thou wert carved and decorated thus,
Worthy to be a king's sarcophagus.

What time Elijah to the skies ascended,
Or David reign'd in holy Palestine,
Some ancient Theban monarch was extended
Beneath the lid of this emblazon'd shrine,
And to that subterranean palace borne,
Which toiling ages in the rock had worn.

Thebes from her hundred portals fill'd the
plain.

To see the car on which thou wert upheld :—
What funeral pomps extended in thy train,
What banners waved, what mighty music
swell'd,

As armies, priests, and crowds bewail'd in
chorus,

Their King—their God—their Serapis—
their Orus!

Thus to thy second quarry did they thrust
Thee, and the Lord of all the nations round.
Grim king of silence! monarch of the dust!
Embalm'd—anoil'd—jewell'd—sceptred—
crown'd,

Here did he lie in state, cold, stiff, and stark,
A leathern Pharaoh grinning in the dark.

Thus ages roll'd—but their dissolving breath
Could only blacken that imprisonment thing,
Which wore a ghostly royalty in death,
As if it struggled still to be a king;
And each revolving century, like the last,
Just dropp'd its dust upon thy lid—and pass'd.

The Persian conqueror o'er Egypt pour'd
His devastating host; a motley crew;
The steel-clad horsemen—the barbarian
horde—

Music and men of every sound and hue—

Priests, archers, eunuchs, concubines, and
brutes,
Gongs, trumpets, cymbals, dalcimers, and
lutes.

Then did the fierce Cambyses tear away
The pond'rous rock that seal'd the sacred tomb;
Then did the slowly-penetrating ray
Redeem thee from long centuries of gloom,
And lower'd torches flash'd against thy side,
As Asia's King thy blazon'd trophies eyed.

Pluck'd from his grave, with sacrilegious taunt,
The features of the royal corpse they
scann'd :—

Dashing the diadem from his temple gaunt,
They tore the sceptre from his graspless hand,
And on those fields, where once his will was
law,
Loft him for winds to waste, and beasts to
gnaw.

Some pious Thebans, when the storm was past,
Uploos'd the sepulchre with cunning skill;
And Nature, aiding their devotion, cast
Over its entrance a concealing rill.

Then thy third darkness came, and thou
did'st sleep

Twenty-three centuries in silence deep.

But he from whom nor pyramid, nor sphinx,
Can hide its secrets, Belzoni, came;
From the tomb's mouth unloos'd the granite
links,

Gave thee again to light, and life, and fame,
And brought thee from the sands and deserts
forth,

To charm the pallid children of the north.

Thou art in London, which, when thou wert
now,

Was, what Thebes is, a wilderness and waste,
Where savage beasts more savage men pursue,
A scene by nature curs'd—by man disgrac'd.
Now—'tis the world's metropolis—the high
Queen of arms, learning, arts, and luxury.

Here, where I hold my hand, 'tis strange to
think,

What other hands perchance preceded mine;
Others have also stood beside thy brink,
And vainly cou'd the moralizing line.

Kings, sages, chiefs, that touch'd this stone,
like me,

Where are ye now? where all must shortly
be!

All is mutation;—he within this stone
Was once the greatest monarch of the hour:
His bones are dust—his very name unknown.
Go—learn from him the vanity of power.
Seek not the frame's corruption to control,
But build a lasting mansion for thy soul.

H.

REVIEW OF BOOKS, &c.

The Evidence and Authority of Divine Revelation: being a View of the Testimony of the Law and the Prophets to the Messiah, with the subsequent Testimonies. By Robert Haldane. In two volumes, 8vo. London. Hamilton. 1816.

THE evidences of Christianity have been so often made the subject of specific inquiry, and their force and fulness have so frequently been urged, even to satiety of demonstration, that it may with some be made a question whether it can be necessary to revive the inquiry; whether any thing more be requisite than to refer to that which has already been effectually done; and whether it may not even be considered as inexpedient to discuss these matters *de novo*, since this perpetual re-agitation of settled points may be construed into a sort of restless consciousness of weakness and failure; into a virtual admission that our ground is not yet secure, and that our battered munitions continually demand the helping hand of some diligent and dextrous "repairer of the breaches." We admit that, in part, this is really the case; we are entirely of opinion, that, to prove the divine origin, character, and aim of the Scriptures, is *agere actum*; that to press the argumentative evidences of divine revelation on the beaten and scattered enemies of our triumphant faith, is a task which must make the heart sink at the humbling illustration which it affords, of the blind and impious arrogance, and obstinacy of the human heart, in its incredible enmity against the glorious Gospel of the blessed God. But since, unhappily, such is the state of things, that the miserable partizans of unbelief are unceasingly endeavouring to renew their "feeble fight," it were unworthy

and unwise to decline the contest; if they will persist in their "dirty work;" if they will go on re-asserting the perfidious calumny and the refuted lie; if they will, whether stupidly or treacherously, repeat without shame the thread-bare sophism, and jingle the rusty chain of assertion and declamation, with about as much variation as is to be found in the parrot's lesson or the cuckoo's note—why, we must even make up our minds to meet them in this puny warfare, and calmly to re-urge the bright truths, and unanswerable reasons, which have already been so often and so successfully displayed.

And after all, could we forget the melancholy nature of the necessity which constrains us to renew the conflict, there is something delightful and exhilarating in thus reviewing the strong posts and commanding fortresses of our position. We challenge reference to any system which can call up a tythe of the mass and volume of evidence that inevitably establishes the truth of Christianity. Are facts required?—we present them in profusion. Is personal testimony exacted?—we tender it, select, untainted, unexceptionable. Is prescription necessary?—where else can be unfolded such an unbroken chain of unhesitating, yet rational reception?

A critical history of the apologists for Christianity, from Justin and Origen, to Paley and Watson, would afford much interesting and important matter; but it would also, we fear, lead to the distressing conclusion, that the most eloquent and argumentative, have not always been the most *evangelical*, defenders of Christianity. Many have nobly asserted the verity of the Gospel, on general grounds, who seem to have been lamentably deficient in the personal applica-

tion of its essential qualities. We could refer to works, admirable in composition, unanswerable in argument, but betraying throughout the absence, in the writer, of all *vital* knowledge of the grand truths, whose strength and glory he was so forcibly asserting. In fact, notwithstanding some respectable attempts to supply the *desideratum*, there has long been an urgent want of a clear and manageable summary, exhibiting the general evidence and the actual state of the question, written by a man of clear head, well furnished mind, and, above all, of genuine piety.

We feel much gratification in presenting to our readers the work before us, as an able and satisfactory effort to meet this pressing exigency. We shall not affect to introduce Mr. Robert Haldane to the knowledge of our readers; the *praise* of his zeal and piety is in all the churches; and if we had never before met with evidence of his abilities and acquirements, these volumes would give ample proof of their vigour and ripeness. He has produced a valuable book, admirably calculated for the accomplishment of its specific purpose; and, while *all* may read it with improvement, we would especially recommend it to that extensive class who, without opportunity of making a large circuit through theological literature, have been accustomed to exercise their faculties on the subjects here discussed. While they will find a due proportion of the *learning* of the inquiry, they will also be gratified and profited by the decided reference—and this is the high distinction of the present work—to evangelical principle. After an introduction, which we should have liked better had it been considerably extended, the following subjects are successively discussed: Necessity of a Divine Revelation—Persecuting Spirit of Pagans—Credibility of Miracles—Genuine-

ness and Authenticity of the Holy Scriptures—Inspiration of the Scriptures—History of the Old Testament—Miracles of the Old Testament—Types of the Old Testament—Prophecies of the Old Testament—General Expectation of the Messiah—Appearance of the Messiah—Testimony of the Apostles to the Messiah—Testimony of the first Christians to the Messiah—The Testimony of the Apostles and first Christians is not opposed by any contrary Testimony—Testimony to the Facts of the Gospel History, from the admission of those who professedly opposed or wrote against Christianity—Testimony to Facts recorded in the Gospel History, and to the progress of the Gospel, by Jewish and Heathen Historians, and by the public edicts of the Roman Government—Testimony to the Messiah from the success of the Gospel—Facts recorded in the earlier parts of the Scripture History cannot be disproved, and are corroborated by Tradition—Testimony to the Messiah, from Prophecies that are at present fulfilling in the world—Conclusion.

We shall not inquire whether this arrangement might not, in some respects, admit of improvement; it is comprehensive, and its treatment is substantially excellent; neither shall we undertake the formidable task of analysing an analysis, or of abridging a compendium. We are happy to be able to supersede the expediency of this, by a warm recommendation of the work itself; but we should not satisfy ourselves, nor do justice to the author, without citing two or three examples of his style and manner.

The first essay is excellent, but we should have felt ourselves indebted to Mr. Haldane for a fuller and deeper discussion of the difficult but important inquiry concerning *the law written on the heart*. In the regular page we are aware

that it was scarcely admissible, with reference to the design of the work, but a note might have found a convenient place, greatly to the advantage of the argument. Much, relative to this knotty point, may be learnt from Bishop Butler's profound sermons on human nature; they are, indeed, deplorably defective, inasmuch as they contain no distinct recognition of evangelical principle, even in that stage of the inquiry when such a reference is indispensable; but their substantial reasoning is decisive, and we should exceedingly like to see it judiciously connected with a fair and complete exposition of Gospel truth.

From the second chapter we extract the following passage, both as a good specimen of dextrous and fair logical militancy, and as illustrating a fact, of which, as Congregationalists, we feel justly proud. It will also afford us an opportunity of afterwards pointing out a part of Mr. Haldane's argument, which we think exceedingly well managed.

"Mr. Hume says, 'So sociable is Polytheism, that the utmost fierceness and aversion it meets with in an opposite religion, is scarce able to disgust and keep it at a distance.' He speaks of 'the tolerating spirit of idolaters' as 'very obvious,' and says, 'that the intolerance of almost all religions which have maintained the unity of God, is as remarkable as the contrary principle of Polytheists.'

"When Mr. Hume contrasts 'the tolerating principle of idolaters' with the 'intolerance of almost all religions that have maintained the unity of God,' the exception 'almost,' used for a cover, is not intended to exonerate the Christian religion. Accordingly, he soon after takes care to include Christianity, by an indirect charge against it, from the conduct of Christians."

"If," says he, 'amongst Christians, the English and Dutch have embraced the principles of toleration, this singularity has proceeded from the steady resolution of the civil magistrate, in opposition to the continued efforts of priests and bigots.' Our attention is thus called to the tolerating principle of idolaters, and the intolerance of the Christian religion; and we are here informed, that if any Christians have embraced the principles

of toleration, this singularity has proceeded from the steady resolution of the civil magistrate.' In opposition, however, to this, let us now learn from Mr. Hume himself, in another part of his writings, to whom "so reasonable a doctrine," as that of toleration, OWED ITS ORIGIN.

"In his History of England, in narrating the events of 1644, and speaking of the 'Independents in that country,' Mr. Hume says, 'Of all the Christian sects, this was the first which, during its prosperity as well as its adversity, always adapted the principle of toleration. And it is remarkable, that so reasonable a doctrine owed its origin, not to reasoning, but to the height of extravagance and fanaticism.' Here, notwithstanding all he has said in his Essay on the tolerating principle of Polytheists, exalting, in this respect, Paganism at the expence of the Christian religion, he now informs us, that more than a thousand years after Paganism had ceased to exist, the doctrine of toleration owed its origin, not to the reasoning of philosophers or to Polytheists, but to a sect of Christians. Fanaticism and the Christian religion are, with this writer, synonymous terms.

"It is worthy of remark, that those Christians to whom Mr. Hume ascribes the origin of toleration, had a clear understanding of the meaning of regeneration, that fundamental doctrine of the Christian religion. Of their practical regard and adherence to that doctrine, as well as of their sentiments on toleration, Mr. Bailey, who was Principal of the college of Glasgow, and who attended the Assembly of Westminster in 1643, writes, in one of his letters to Scotland, as follows: 'They will admit of none to be members of their congregations, of whose true grace and regeneration they have no good evidence. By this means they would keep out all the Christian church forty for one of the members of the best reformed churches.'"

"Many of them preach, and some print a liberty of conscience, at least the great equality of a toleration of all religions; that every man should be permitted without any fear, so much as of discomenience from the magistrate, to profess publicly his conscience, were he never so erroneous, and also live according thereunto, if he trouble not the public peace by any seditious or wicked practice."

"From this account, we learn what were the views of those Christians on toleration, and that this principle was not taken up through any accidental concurrence, but necessarily arose from their knowledge of the nature of the Christian religion. For whoever understands the doctrine of regeneration, and acts upon it as they did, cannot, with any consistency, adopt the principles of persecution. By confounding the kingdom of Israel with the kingdom of heaven,

Christians may fall into many mistakes, and have often done so. But when the distinction between these kingdoms is understood, at the foundation of which lies the doctrine of regeneration, these mistakes will be rectified. And the whole of the doctrine and precepts of that kingdom 'which is not of this world,' will be seen to stand directly opposed to every kind of persecution."—pp. 57—60.

When we just now alluded to a part of these volumes which appears to us peculiarly well executed, we had in view the singular skill and adroitness with which Mr. Haldane involves the antagonists of Christianity in the most awkward entanglement of self-contradiction. From Gibbon, and especially from Hume, he elicits, by a masterly cross-examination, a complete stultification of their own case. He compels them to that most entire of all discomfitures, self-refutation; and shows, triumphantly, not only the weakness, but the malice of their aggression. Great, however, as is the general excellence of the work, we have been particularly interested by that portion of it which extends, under the title of 'Conclusion,' from the 268th to to the 402d page of the second volume. As an impressive compendium of glorious and awful truths, forcibly and sometimes eloquently written, it has our earnest approbation; and it strikes us, that, with a little amplification and adaptation, it might, in a cheap form, become popular and useful as a separate publication. The following extract is beautifully conceived and happily expressed:—

"The man who never has considered the motions of the heavenly bodies, is entirely unacquainted with their order, discerns nothing in the face of the heavens by night but confused masses of luminous bodies, among which there is no appearance of any regularity and design. He, on the other hand, who has studied their laws, observed their order, and counted their number as far as they are visible, perceives the most striking indications of wisdom and arrangement. He is delighted with what he dis-

covers, and smiles at that ignorance which apart from the outward glare, sees nothing whatever to attract admiration. Just so it is in regard to the Old Testament dispensation. It is capable of being seen in partial and distorted lights; but when properly attended to and understood, when viewed from the cross of Christ, in which its various parts unite and terminate, back through all its successive periods to its commencement, nothing can appear more orderly, more beautiful, more dignified. Its very outward form, taken as a whole, and as including so much of the character of God and of his law, has, to those who consider it, an imposing grandeur, which still arrests and overawes the nation of the Jews, who having yet the veil upon their hearts, cannot 'steadfastly look to the end of that which is abolished.'"—pp. 279, 280.

From the portion of these volumes which contains what may be termed the general improvement, we select the following passage, not as superior to others, but as containing, within convenient limits, an entire subject.

"There is another class of persons who *AVOW* the Gospel. They profess to receive it, but are evidently not walking according to it. Such persons are described in Scripture as having a form of godliness, but denying its power. They profess that they know God, but in works they deny him. They are hearers, but not doers of the word. They listen to the Gospel "as a very lovely song," and "sit before God as his people do, and hear his words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness."

"That these persons labour under some radical mistake respecting the Gospel, although it may not be possible for others to discover where it lies, is most certain; for faith and works are, in the covenant of God, indissolubly connected. The Gospel bringeth forth fruit in every man, from the day he hears it, and knows the grace of God in truth. Such persons, therefore, do not believe the Gospel, but hold something else that seems to resemble it. Their hearts remain unchanged and unpurified. The love of the world, in one form or other, possesses their minds. They are ever learning, and never coming to the knowledge of the truth. They appear to be branches in the true vine, but they are not united to it. There is some unperceived flaw which separates them from it, so that they receive no sap and nourishment, and therefore bring forth no fruit to perfection; while the true branches are pruned that they may bear more fruit, these will at last be cut off and burnt.

"This case is explained by the parable

of the sower, in which there are three sets of persons on whom the word for a season had certain effects; but at last they fell away, for they never 'understood' it. Another view of the same case is given in the parable of the ten virgins, which represents such people as maintaining a profession to the last. This parable is of a very arousing nature. It describes the kingdom of heaven. It represents the ten virgins as all having lamps—a profession of religion and decency of conduct, which made them so much resemble each other, that none were suspected by the rest. None of them even suspected themselves. They were all waiting for the bridegroom, although part of them laboured under a mistake respecting his character. He neither knew them, nor was he known of them. While the bridegroom tarried, they all slumbered and slept—they were all in a state of security, some on solid and others on false grounds. At length he came, but five of them were not in a fit condition to go out to meet him, for they had no oil in their lamps. Their profession was vain. A radical defect was then discovered. The others entered into the marriage supper, and these were excluded. This appears to be a case of the strongest kind. It may seldom happen that such persons at no period suspect themselves; but they may at one time have had joy from something they believed, and may afterwards have rested upon it, and lulled themselves into false security. Their situation, on the whole, is peculiarly awful. They may not be hypocrites, but are self-deceived. The fatal error with such persons undoubtedly consists in some self-righteous dependence short of Christ. Perhaps they trust to the appointed means of edification, and make a righteousness of these, or of their supposed faith and acquiescence in what they conceive to be the Gospel; or it may be to zeal for some of its doctrines, which, in a certain way, may be held separate from Christ, especially in a country where they enter into the general profession that is made. To such persons the Scriptures say, 'Awake, then that sleepest, and arise from the dead, and Christ shall give thee light.' They call on them to attend the awful denunciations of wrath against the workers of iniquity, and against those who say, Lord, Lord, and do not what he commands. Let them measure themselves, not by one another, but by the word of God; and giving up all their false refuges in which they trust, and which have not profited them, let them come unto Jesus Christ, and he will give them rest, taking upon them his yoke which is easy, and his burden which is light."—pp. 339—342.

Such is our estimate of a work which has our general recommendation to all who are in quest

of a comprehensive and popular manual on the important subjects of which it treats. Without pledging ourselves to an implicit coincidence with every minute particular of these volumes, we tender our thanks to Mr. Haldane for this judicious and seasonable publication.

Memoirs of the Life and Writings of the Right Rev. Brian Walton, D.D. Lord Bishop of Chester, Editor of the London Polyglot Bible. With Notices of his Co-adjutors in that illustrious Work; of the Cultivation of Oriental Learning in this Country, preceding and during their Time. To which is added, Dr. Walton's own Vindication of the Polyglot. By the Rev. Henry John Todd, M.A. F.S.A., Chaplain in Ordinary to his Majesty, &c. 2 vols. 8vo. 1821.—London: Rivingtons.

THE name of Brian Walton can never be mentioned by a biblical scholar, but with the profoundest respect. The service rendered to the cause of sacred literature by the publication of the LONDON POLYGLOT, cannot be too highly estimated. Its editor is entitled to be ranked among the most illustrious men, whose names adorn the annals of our country. Differing from him, as we conscientiously do, upon various important points, on which the authority of the Bible, in every version and dialect under heaven, is interposed; and disapproving, as we certainly do, of many things in his spirit and conduct, yet, so far from wishing to detract from the merit of his labours, we cannot express too strongly our admiration of the wisdom that planned, the diligence which pursued, and the learning which executed, this immortal work.

With these feelings, we hailed the announcement of a Life of

Walton, from the pen of a gentleman, who, we believed, possessed both the talents and the disposition, to do him ample justice. If we have not found the gratification in examining these Memoirs, which we had anticipated, we know not whether we ought to ascribe our disappointment to the writer or the subject. We expected a considerable portion of high church prejudice, and anti-puritan zeal. Any thing else would have been unnatural in a royal chaplain. This, accustomed as we are to such things, would not have mortified, scarcely even have ruffled us. But we certainly hoped to be edified with some account of the piety, as well as of the learning of the Bishop. Whether Mr. Todd could find nothing to say on this subject, or took for granted that the Editor of the Polyglot, and Bishop of Chester, must, as a matter of course, have been a most pious man; or whether he thought Dr. Walton's piety of less interest and importance to the reader than his learning, we cannot tell. Such, however, are our impressions respecting Walton, if Mr. T. has told all that could be known of him, that we are very sorry he did not see the propriety of allowing the world to know him merely in connexion with his great undertaking. So far as Walton is concerned, the *Memoirs* are dry and meagre in the extreme; and the most objectionable parts of his conduct are so needlessly thrust forward, and so feebly defended, that we are convinced his reputation must suffer by this performance. The Memoir which we shall furnish, and which will contain every fact of importance in the work, will satisfy our readers of the justice of these remarks.

Brian Walton was born *some where* in the North Riding of Yorkshire, *some time* in the year 1600; "and, in July, 1616, he is said to have been admitted a sizer

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of Magdalen College, Cambridge; whence he removed to Peter House, as a sizer, in 1618. In 1619, he took the degree of B. A.; in 1623, that of M.A." Such is the information concerning the first twenty-three years of Walton's life, with which Mr. Todd has supplied us! "From Cambridge, he departed for a curacy and mastership of a school in Suffolk; and thence to the metropolis, as an assistant at the church of Allhallows, Bread Street. He soon became possessed of a London rectory, that of St. Martin's Orgar, in 1626. Here he was employed in (what we should not have considered an appropriate preparation for the Polyglot) "A Minute Inquiry into the Law, and a Proposal of Improvement in the Payment of Tythes in that City." The fruit of his labours in this very interesting department to all clergymen, still remains, (though an abstract has been published) among the manuscript treasures of the Archbishopal library at Lambeth. Soon after this service, he was instituted to the two rectories of St. Giles in the Fields, London, and of Sandon, in Essex. He is supposed to have been, at this time, also Chaplain to the King, and a Prebendary of St. Paul's. In 1639, he proceeded D. D. at Cambridge. In 1640, he lost his wife, who was buried at Sandon, and of whose amiableness and piety the epitaph on her tomb speaks favourably.

Hitherto Dr. Walton was a rising man; but as the times began to change, he soon experienced treatment of a different description. "Having earnestly contended (says his biographer,) for all that a liberal and learned profession had endeared to his brethren and himself, he became, as rebellion advanced successfully, the scorn of those who then respected neither learning nor liberality; and was pronounced a delinquent." Such is a specimen of

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the wholesale invective and calumny in which Mr. Todd indulges, wherever the men who fought and suffered for England's liberties and laws are concerned. If this be the language which is most acceptable in the circle in which Mr. Todd moves, we must tell him, regardless how he or his "patron lords" may receive it, that it is as untrue as it is illiberal; and that they are no friends, either to episcopacy or the family of Hanover, who use it or give it their countenance.

That Dr. Walton lost his preferments is most true; and glad should we have been, however hard it might have borne on the opposite party, had Mr. Todd succeeded in proving that he *ought* not to have lost them. A petition, it appears, was presented to Parliament against the Doctor, containing certain charges; and which was afterwards published, under the title of "*The Articles and Charges, proved in Parliament, against Dr. Walton, wherein his Subtle Tricks and Popish Innovations are discovered.*" From this pamphlet, Mr. T. furnishes us with some extracts, and endeavours, we think unsuccessfully, to rebut some of the charges. These, the pamphlet asserts, were *proved* in Parliament, and the truth of them as matters of fact, Mr. T. even admits. Walton was a pluralist—an admirer and supporter of the ecclesiastical regimen of Laud; as fond of money, and not so fond of preaching, as became a clergyman; more attached to the paraphernalia of episcopacy, than to the good opinion and edification of his people; and a decided opposer of the men and measures of the Parliament of England. We are sorry to be obliged to state these things, but they are evident on the face of Mr. Todd's statements; and so little importance does he attach to such trifles, that he scarcely attempts to set any of them aside.

In consequence of these charges being proved, Walton lost both his rectories; and, for something else not mentioned, was, in 1642, "sent for into custody as a delinquent." He afterwards retired to Oxford, where he formed the design of publishing the Polyglot; and went to London in 1651 or 1652, to carry it into execution. Having completed this noble work, and contrived to get it dedicated to the King, he waited patiently till the monarch was in a capacity to reward him, and was consecrated Bishop of Chester, December 2, 1660. He did not long enjoy his episcopal honours. He had scarcely taken possession of his see, with more pomp than became him, when he was called to appear in that state where pomp and learning are of no avail. He died on the 29th of November, 1661, and was buried in St. Paul's Cathedral. The inscription on his monument seems to attach as much importance to his opposition "to the tyranny of the usurpation," and dislike to "the rebellious and profane rabble," as to his superintending the production of the proudest monument of British literature.

Such is the substance of the information contained in these two volumes, price one guinea, of the personal life of their chief subject. We feel for the honour of Bishop Walton, and the credit of Mr. Todd, in making this statement. In justice to the latter, however, we must say, that he does not seem to have had it in his power to do much more; and on the collateral topics which he has connected with Walton's life, he has furnished us with some valuable information. To some of these we shall now advert, pointing out with freedom the mistakes in reasoning, or fact, into which he appears to have fallen.

The first and most interesting of these topics is the literary his-

tory of the Polyglot. How long Dr. Walton had revolved the plan of this work in his own mind, and what preparations he had made for it in private, before he communicated the matter, does not appear. In 1652, a description of the proposed work, and conditions of publication were laid before the public. Of this original paper, Mr. T. has published a copy. By these conditions, it appears that every subscriber of £10. was to be supplied with a copy, and a subscriber of £50. was to receive six copies. As the Lexicon was not then published, this must have been a very fair price, according to the value of money at the time, for the six volumes of the Bible. Walton proceeded on very safe ground in the publication. The first volume was not to be put to the press till about £1500. was paid in, and for each of the remaining volumes, about £1200. In the first year after the proposals were published, £4000. was subscribed; and, by May, 1653, the sum of £9000. was promised: such was the zeal with which the work was taken up during that period of *supposed* fanaticism and confusion. Paper, *free of duty*, was allowed by the Protector, and £1000. subscribed by his Council of State. To this circumstance, we must again advert.

The work went to press in September, or October, 1653; and next year, the first volume was completed, and delivered to the subscribers. In 1655, the second volume was finished; in 1656, the third; and, about the close of the year 1657, the remainder. Two presses, we are informed, were engaged for the work. "And thus, in about four years, was finished the English Polyglot Bible; the glory of that age, and of the English church and nation; a work vastly exceeding all former

attempts of that kind, and that came so near perfection, as to discourage all future ones."

A full description of the work itself, we deem unnecessary to give in our pages. Our learned readers must be well acquainted with it, and others will easily find a description, if they wish it. Let it suffice to state—that it contains the Scriptures in Hebrew, Samaritan, Greek, Latin, Chaldaic, Syriac, Ethiopic, Arabic, and Persian, with Latin versions of all the oriental tongues. The whole of the Bible, however, is not to be found in all these languages, as some of the oriental versions are incomplete. The most correct printed editions were followed, and many manuscripts of high antiquity collated for the work. Great pains were taken by a number of learned men, as well as by Walton, in editing; and it is truly astonishing, how accurately the whole is printed. Learned Prolegomena are prefixed to the work; and the last volume is filled with *Appendices* of various readings and other critical apparatus. A full view is at once afforded, on opening the book, of all the texts and versions, so that, in the course of a few minutes, a scholar may satisfy himself respecting any text, as far as the original Scriptures, and the earliest translations of them can afford satisfaction. It is far more complete than any former work of the kind, and leaves, even to the present day, little more to be desired or added.

"It has been said, that Dr. Walton thought himself bound in gratitude to dedicate his Polyglot to Cromwell; and some have supposed that this republican dedication, as it has been called, was actually made. I will rectify these matters in Dr. Walton's own words; which contain information hitherto, I believe, unnoticed, and certainly of a very interesting description.

"It appears in the dedication of the Polyglot to King Charles II., of which the existence has been by some denied, that

Dr. Walton had sent a specimen of the work to the exiled monarch, before he had entered upon it; and had received an answer, worthy of a King to give: namely, *that if means had not been wanting in his exile, he would have supplied the costs of such a work.* Dr. Walton proceeds to inform his Majesty of the resolution he had formed, after he was deprived of his preferments, and not allowed to officiate publicly as a clergyman; lest, as he modestly expresses himself, *he should seem to have lived wholly useless.* He then says, that at the very beginning of the work he intended to dedicate it to his Majesty; that many could attest this; that, during the usurpation, the intention could only be concealed; and that the usurper of royalty was not fairly entitled to a dedication of it. For Cromwell, whom he emphatically calls *the great dragon*, seems to have considered the Polyglot, at its outset, as affording an opportunity of exhibiting himself as a great literary patron; and, perhaps, he communicated to Dr. Walton the desire of having the work, therefore, inscribed to him; which the learned editor, if he did not absolutely refuse, hesitated to promise. Perhaps, the coldness of Dr. Walton, upon this occasion, was the reason why neither the once expected thousand pounds, nor any part of it, in aid of the work are believed to have been advanced by the influence, or from the purse of Cromwell. However, through the dependents of the Usurper, it is evident, that Dr. Walton understood a suppression of his work, unless it should be dedicated to Cromwell! For a deliverance from the implication, as well as from any fury of the Usurper, Dr. Walton is, therefore, truly grateful.

"It is probable that this tribute of welcome was sent to the King in 1659; about which time also, we may suppose the two last leaves of the original Preface to the Polyglot to have been cancelled, and three others substituted in their place. The former mentioned Cromwell thus: "*Primo autem commemorandi quorum favore chartam à rectigalibus immunitatem habuimus, quod quingue abhunc annis (1652) à Concilio secretiori primo concessum, postea à Serenissimo D. Protectore ejusque Concilio, operis promouendi causa, benignè confirmatum et continuatum erat.* In the latter, there was merely the mention of acknowledgment for the favour of having his paper, duty free, omitting the Protector's name, and including him and his Council under of *eos, quorum favore chartam à rectigalibus immunitatem habuimus.* It would have certainly been in conformity to the liberal notions, encouraged by the republic of letters, not to have disguised a benefactor and the benefaction. But Dr. Walton had been working under a Government which allowed him, indeed, his paper free from duty, but had deprived him of all his preferments; the head of which had also ungenerously

aimed to extort a dedication from him."—Vol. i. pp. 81–85.

On this most exquisite morsel of argument so curiously wrought, to justify ingratitude and courtly servility, we must take the liberty of offering a few remarks. We doubt very much whether Mr. Todd himself is quite satisfied with the reasoning; at any rate, we are sure very few of his readers will be. We entertain no doubts of Walton's good affection to Episcopacy and royalty, even during their adverse fortunes; and that it would have been, *we* scarcely need say, *probably*, more agreeable to his feelings and principles to have dedicated the Polyglot to Charles. Nor are we disposed to impute blame to him for entertaining these principles and attachments. It is his subsequent conduct, that we strongly censure, and still more so the reasoning of his biographer in its defence.

It is really amusing to observe the stress which Mr. T. lays on *the promise worthy of a King to give!* The promises of kings in general are, we fear, not much to be depended on. The promise of such a King as Charles in exile, it is pitiful to quote as evidence of any thing. We hope if Mr. T. receives any assurances of royal favour, they will be more worthy of credence. Walton's talking of Cromwell as the *great dragon*, will probably remind our readers of *the ass and the dead lion.* Cromwell was no more, when Walton ventured thus to revile him. It was not enough to blot his name out of *his* dedication, it was thought right to blot it out of the *Lamb's book of life.* Cromwell it seems considered the publication of the Polyglot, an opportunity of appearing as a literary patron, and therefore endeavoured to extort a dedication to himself. That Cromwell patronised literature, is well known, independently of his aiding the publication of the Polyglot.

That he tried to procure it to be dedicated to him, and threatened a suppression if it were not, are calumnies unsupported by a particle of evidence unless the *seems* of Mr. Todd, and the ambiguous language of Walton about the *mancipia* of Cromwell, be taken for proofs. What is the evidence that Cromwell desired its dedication? *Perhaps*, says Mr. Todd! What is the proof that the £1000. subscribed by the Protector's council was *not believed to be paid*? *Perhaps*, says Mr. Todd, the coldness of Dr. Walton! But what is the proof that the money was not paid? Why Dr. Walton did not acknowledge it! We will try the force of *perhaps* too. *Perhaps* Dr. Walton did not think it worth the acknowledging—*perhaps*, he thought it a small return for the loss of his rectories and preferments, (of which, by the way, he had not been deprived by Cromwell's Government) —*perhaps*, the gratitude of Walton was not so powerful a principle as his love of literary fame—*perhaps*, he included it in his general acknowledgment to the favour of the Protector and his Council. Of Walton's forgetfulness in acknowledging his obligations to others, Mr. Todd has furnished a striking illustration in this very volume. Speaking of Castell, the author of the *Lexicon*, he says, "On him, as on other learned assistants, Dr. Walton mentioned, that he had bestowed gratuities; *but mentioned not that De Castell had spent upon the work, as he himself tells us, both the gratuity for his assistance, and a thousand pounds besides.*" p. 168. If Walton forgot the favours of his friends, it is not wonderful that he forgot those which he received from such as he deemed to be his enemies. But there can be no *perhaps*, as to the probability of his making public Cromwell's breach of promise, had he really never received the *thousand pounds*. Mr. Todd does

not look at all on that side of the argument. A few *perhaps* are the most convenient things in the world for propagating slander, supporting a bad argument, and concealing truth and righteousness. The conduct of Walton is altogether highly discreditable to him, and the clumsy defence of his biographer does no honour either to his head or his heart. We are sorry to dwell on such a subject, but since it must be dragged forward, let the imprudence of those who have done so, and who will plead disingenuously for evil, bear the blame.

In noticing Dr. Owen's opposition to some of the doctrines advanced in the *Prologomena* to the *Polyglot*, Mr. Todd introduces a note, which, as another specimen of his fairness in reasoning, where men of another profession are concerned, we quote for the edification of our readers.

"Dr. John Owen, however he has failed in his inconsiderate attack upon Dr. Walton, was certainly a man of considerable learning. Wood calls him and Goodwin 'the two Atlases and Patriarchs of Independency,' in the University of Oxford. But though a rigid Calvinist, he is said to have been of very tolerant principles. His sermons, however, occasionally exhibit great art in paying homage to the sovereignty of the people, and in withdrawing it from the lawful King; in arguing also upon doctrinal, as well as political notions, maintained by Calvin, which let us hope will never more turn religion into rebellion, and faith into faction; the misery of which our forefathers witnessed in the time of Owen. See 'the Rebels' Catechism, composed in an easy and familiar way, by Peter Heylin, to let them see the heinousness of their offence. Where the 17th question is, p. 12. Is it not lawful to bear arms against sovereign princes for the preservation of religion? And the answer is, 'Yes, for those men who place religion in rebellion, and whose faith is faction; but for no man else.'"

Alas! Mr. Todd, this is miserable writing, worse reasoning, and drivelling theology. We are expected to admit, it would seem, that Calvinism is so closely linked, *first*, with intolerance, *next*, with faction, and *finally*, with rebellion,

that scarcely any of this obnoxious sect are, or have been, free from those fearful crimes. John Owen is an exception to this sweeping impeachment, or at least Mr. Todd has heard so; and Peter Heylin is an evidence of the truth of the general charge against Calvinism!! The allegations against Owen's sermons are as false as all the rest, and are evidently founded, not on Mr. Todd's acquaintance with them, but on the report of others. His language is a mere repetition of the slander of Anthony Wood. We intended, had our limits permitted, to have entered somewhat fully into the controversy between Owen and Walton, which Mr. Todd has revived by republishing, very unnecessarily, as we think, Walton's "Considerator considered." We say unnecessarily; not because we are not glad to see the book, which had become very scarce, but because, as a vindication of the Polyglot, it is now altogether uncalled for. It is besides so full of unchristian asperity, and malevolent insinuation, that it only tends to strengthen the unfavourable opinion of Bishop Walton's religious character, which the memoirs of Mr. Todd painfully justify us in entertaining. The account of the whole controversy our readers will find in Orme's Memoirs of Owen, of which Mr. Todd appears to us to have made a very liberal use in his appendix. His attempt to controvert some of Mr. Orme's remarks, we leave, with a perfect conviction, that those who will take the trouble of comparing the two writers, will have no difficulty in deciding on which side the truth lies.

Of Walton's coadjutors in the Polyglot, and some other miscellaneous matter in this work, we must reserve our account till next month.

(To be continued.)

An Introduction to the Critical Study and Knowledge of the Holy Scriptures. By Thomas Hartwell Horne, M.A. Second Edition, revised, corrected, and enlarged. Illustrated with numerous Maps, and Fac-similes of Biblical MSS. Four volumes, 8vo. London: Cadell. 1821.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures. By T. H. Horne, M.A. (Supplement, to complete the former edition.)

ALTHOUGH it be no part of our plan to review successive editions, yet, in the present instance, we are induced, by the high character of the work, and the anxiety we feel to render its meritorious author all possible service within the range of our recommendation, to depart from a rule of which the general observance is indispensable.

Our previous examination will, however, release us from the necessity of entering at large into the details of arrangement and execution; and a reference to our 'Review of Books' for February and April 1819, will put our readers in possession of the general character and contents of these volumes, even in their present enlarged and improved form. The praise which we then bestowed, we feel rather inclined to re-inforce than to retract; and the industry and intelligence which have been exercised, in the removal of the greater part of the few deficiencies there pointed out, give the author a special claim to our approbation. In its original state, this 'Introduction' contained an extensive variety of information, judiciously compressed; on the important subjects to which it refers; the labour of 'seventeen years,' had been devoted to its completion, and seldom had a similar space of time been more usefully or effectually employed. It now

appears with all the additional advantages, which subsequent revision and research have enabled Mr. Horne to supply, and compares, in its present shape, an immense quantity of matter, distinctly arranged, and perspicuously expressed. Without entering into a minute and unprofitable specification of the very numerous particulars of improvement, we shall content ourselves with a general statement, that the work is more than doubled in bulk, and that it appears to have undergone a thorough and beneficial re-examination.

The first volume consists of matter entirely new, and contains a complete digest of the arguments and facts connected with the evidences of Christianity. But though we regard this as a very important, and, on the whole, as an exceedingly well executed portion of the book, we have doubts respecting the expediency of connecting it with the present publication. In the first place, it seems to have been in some degree provoked by the miserable attempts of Carille, and his abettors, to discredit the testimony of Holy Writ. Now, though we disapprove, on every ground, of prosecution for opinion, we really think that such persons are utterly beyond the reach of argument; there is a moral degradation, an intellectual vulgarity in their 'cast of thought,' that renders them incapable of comprehending the pure and simple, but high and glorious, verities of the Gospel; they reject *Moses and the Prophets*; their heart, like that of Pharaoh, is hardened, though their conscience, like the magicians of his court, has said, *this is the finger of God!*

In the second place, we think, that this part of the work might have appeared to more general advantage, as a separate publication: it is remarkably comprehensive, and might have served as a

guide and aid to many, who are not likely to meet with it in its present connexion. We are, however, anxious not to be misunderstood, as making any objection to the inquiry itself, or to the mode in which Mr. Horne has conducted it. In this respect, he has our cordial approbation; he has neglected no source of information; he has levied rich and ample contributions from all quarters; and he has brought into a clear and well compacted system, a noble treasury of evidences and reasonings. If he has now and then been tempted, by the abundance of his materials, to weave his texture too largely or too finely, he has been also induced to this by the shifting and vexatious warfare carried on against Christianity, by men, rancorous and faithless, who scruple no means of annoyance, and shrink from no species of hostility, however despicable and degrading, against a revelation, which is at once the object of their hatred and their dread. We would not condescend to debate with the incurable malignity, or the hopeless infirmity, of such arguers as Dupuis and Volney; we have no feeling but scorn or compassion for the wretched beings, who can gravely affirm, that Jesus Christ is the Sun, and that the twelve apostles are the signs of the Zodiac! If these desperate absurdities are to be tolerated, what history, what narrative of yesterday's events, is to be received? If these things are to be deemed worthy of acceptance, we may as well make brief work of the whole matter, and throwing Livy, Thucydides, Tacitus, and all their noble race, into one grand pile, dance round the flame, singing *pæans* to folly and ignorance, the worthy deities of antichristian superstition. What book has ever been sifted like the Bible? Learning and illiteracy, wit and stupidity, have alike employed themselves in assailing its

defences. And what weak point have they found or made? What breach have they effected in the large extent of its mighty circumvallation? Thanks be to God who giveth us the victory, our fortress defies their feeble assaillance, and the impregnable munition of our faith mock the weak efforts of their self-destructive rage.

By many, however, this volume will be deemed, and perhaps justly, a well-judged introduction to the rest of the work; and we are fully aware, that there is a considerable number, even of ministers, whose means afford them but a scanty library, to whom it will be acceptable as a convenient manual, easy of access, and ready for frequent reference. Obvious as are the evidences of Christianity to the thoughtful and furnished mind, it is still pleasant to possess a full fraught *thesaurus*, where our memories may be refreshed, and our deficiencies supplied.

It is impossible to contemplate the range of reference and citation which appears in the text and in the margin, without a feeling of gratification that such a liberal portion of learning and talent have been devoted to the vindication and illustration of the Scriptures. And it is due to Mr. Horne to state, that his references are honest and substantial; they are not a mere parade of names, thrust forward to give the semblance of research; but an intimate acquaintance with their quality and weight is evinced by the judicious and efficient uses to which they are applied. It is, indeed, by no means one of the least important characteristics of these volumes, that they may serve as a critical catalogue of the most important subjects connected with biblical literature. We do not profess, in this second review of the work, to have bestowed the same attention on its minutiae which we felt to be expedient in the first instance;

but during our current inspection, a few particulars have suggested themselves, two or three of which we shall advert to in this place. In his 'notice of the principal editions of the Hebrew Bible,' Mr. Horne says of the cheap and widely circulated edition by Doederlein and Meissner, that it has 'a very correctly printed text.' We cannot, of our own knowledge, contradict this affirmation, for though we have had the book in our possession, we were withheld from using it by a proper regard to the preservation of our eyesight; but Jahn, in the preface to his publication, expressly asserts of these volumes, that *mendis typographicis scatent*. Of Jahn's own edition, we find but a very imperfect account given by Mr. H. and though we have had occasion to inspect it, our manipulation has not been frequent enough to enable us to say more than that we have found it very accurate in the few chapters that we have read. There are some singularities in this publication; Jahn has retained only the more important accents, the *reges*, the *metheg*, and a few of those connected with the points; and has rather contemptuously dismissed the *caterva reliquorum*. He has also altered, in some respects, the arrangement of the text; his sectional distribution seems to be good. The quarto edition is said to be somewhat richer in various readings than the octavo. The editor is, we believe, a Benedictine, and a man of considerable learning.

The *Codex Ebnerianus* is said, by Mr. Horne, to be "deposited in the public library at Nuremberg;" we believe that it was always private property. It has, we understand, reached this country, and is now in the Bodleian library, for which it was purchased in Germany.

The *Codex Leicestrensis* is a manuscript, modern but possibly

valuable, and lodged in a place where it is useless, and liable to injury and abstraction. Ten or twelve years back, we recollect seeing, in a shattered apartment, furnished with a scantling of antiquated volumes on worm-eaten shelves, and termed, by courtesy, the Town Library of Leicester, a manuscript, which we understood to be that in question, but on which we bestowed little or no attention, from circumstances which the majestic monosyllable *we* would make it as awkward as it is unnecessary to detail. The curator, or curatrix, of the library was an elderly woman, and the whole affair presented as forlorn an aspect of neglect as can well be imagined. Now we really think that a manuscript which excited the curiosity of Michaelis, and of which it is desirable to ascertain the precise character and history, should not be left in its present hazardous state: we are not, of course, acquainted with the privileges or tenures of the Leicester Library, but we should suppose that, if the manuscript still exist, there would be no difficulty in procuring its transfer to the British Museum. Mr. Horne seems to rate its value very high, but on consulting the authorities to which he refers, we cannot find that his opinion is sanctioned either by Michaelis or Marsh; neither does Mill assist his estimate, for, besides noticing the absurd singularity of the titles prefixed to the Gospels in this mutilated manuscript, he expressly characterises it as *recensiois avi notaque minus probæ exemplar*.

But we are getting on enchanted ground, and we must recede in time. We have now said nearly all that appears to us necessary in recommendation of the present valuable work, when we have stated, in the author's own words, that,

"In addition to the extensive circulation which his work has obtained in the Universities, and other theological seminaries in England, he has the satisfaction of know-

ing that it has recently been adopted as a text-book in the College at Princeton, New Jersey, and also in the Protestant Episcopal Seminary at Newhaven, in North America."

The supplementary volume is a striking illustration of the honour and disinterestedness of the editor. It seems to be a recognized principle, in the present times, that every successive edition of a work may, with perfect propriety, do its best to make its predecessors worthless; but in the book before us, Mr. Horne has paid the most painful attention with the view of completing his first publication. The volume, taken singly, contains an interesting and important collection of essays on scripture geography and antiquities, forming the entire third volume of the new edition; and besides this, it has

"Two hundred and fifty closely but clearly printed pages of critical matter, comprising additional accounts of MSS. of the Bible, and printed editions of the New Testament, with a copious history of the translations of the Scriptures into the modern languages of Europe," &c. &c.

The maps are respectable; the *fac similes* are excellent; that of the *Biblia Pauperum*, in particular, might pass for an original production.

We had nearly omitted to advert to the very pleasant and useful way in which the quotations from the Old Testament in the New, are arranged in this edition. They are excellently printed, at full length, and in parallel columns, and present to the eye an immediate and most satisfactory view of this important branch of the general subject.

In sum, we congratulate Mr. Horne on the completion of this greatly improved re-publication of a work indispensable to biblical students; though we fear that the moderation of its price leaves it extremely doubtful whether he can expect, even with a rapid sale, any thing approaching to a reasonable remuneration for his labour.

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Literaria Rediviva; or, The Book Worm.

The Defence of Poesie. By Sir Philip Sidney. Folio edition, 1662.

THE DEFENCE OF POESIE, viewed as the production of an age when the human mind was but newly liberated from a millenium reign of ignorance, superstition, and slavery, and when knowledge and reason were scarcely established in their rights, or settled in their legitimate seats, will ever be deemed a work of unrivalled merit; but as the production of a *young man*, it will be ranked among the most extraordinary works, of which this or any other nation has to boast. Some account of its amiable and accomplished author, may not be unacceptable, before we proceed to a brief notice of the work itself.

Sir Philip Sidney was one of the splendid worthies that adorned the age, and charmed the court of Elizabeth. He was early distinguished by his eminent attainments in learning, and by an exquisite versatility of genius. He came forward before the eye of the world, while yet a boy, and, under the patronage of the Earl of Leicester, took, at once, a most conspicuous station, among a galaxy of minds as splendid and powerful as ever adorned our native land. To shine in wit and in poetry, in the same age with Shakespeare and Spenser;—or to attract attention, as a statesman, while such men as Walsingham, Cecil, Burleigh, Bromley, and others of like rank, were guiding the affairs of the nation;—or to acquire renown as a soldier, in a field of heroes, and a nation of knights, argues talents of the rarest kind;—but when eminence is acquired in all these, and that alike conspicuous in literature, in the field, and at court, it proves the subject, not only to

have possessed endowments unusually rich, but to have enjoyed them in a combination not less unusual. At the age of twenty-one, Sir Philip Sidney was sent, by Queen Elizabeth, as ambassador to the court of Vienna, at a time when the Protestant interest, both in England and throughout Europe, was threatened with a most formidable coalition; and when the Queen was anxious, above all things, to defeat the efforts of Spain to form a combination with Vienna against England. In this very critical and important situation, Sidney acquired the confidence of Elizabeth and her cabinet, compelled the universal admiration of foreigners, and brought honour to the country he represented. He became not only the glory of England, but the admiration of foreign nations. His fame is said to have been so great, about this period, and his character so princely, that the Polanders would have chosen him for their king; but England could not resign so large a measure of its glory, nor his Queen lose so bright a jewel from her crown. At the age of thirty, he was entrusted with the government of Flushing and Ramekins, during the wars in the low countries; and he discharged the duties of that important station with great credit to himself, and satisfaction to the Dutch. He signalized himself for bravery at the taking of Axel and Dorp. But his career, though glorious almost beyond parallel, was mournfully brief. He was wounded in a battle with the Spaniards, before the town of Zutphen. The enemy were beaten, but the fall of Sir Philip Sidney may well determine the loss to have been on the side of the English. He received a musket ball

in the thigh, of which he soon after died. While lying on the field of battle, a bottle of water was brought for his relief—the only aid that, during the heat of the conflict, could be procured for him; but seeing a wounded Spaniard, *one of the enemy*, lying near him, in a more miserable condition than himself, the magnanimous hero said, *This man's necessity is still greater than mine*, and directed the water to be given to him. Thus fell the accomplished and universally admired Sir Philip Sidney, whose fame, though he died at the age of thirty-two, is second to none of his contemporaries; and had he reached the ordinary life of man, there is no saying how high he might have raised the renown of the age that bore him, or how far he might have enriched those sciences and arts, for which nature seems to have endowed him, and in which he appeared destined to excel. Sir Robert Naunton, in the *Fragmenta Regalia*, says of him, "They have a very quaint and factious figment of him: That Mars and Mercury fell at variance whose servant he should be. And there is an epigrammist who saith, That art and nature had spent their excellencies in his fashioning; and fearing they should not end what they begun, they bestowed him on Fortune; and Nature stood musing and amazed to behold her own work. But these are the petulancies of poets.—Certain it is, he was a most noble and matchless gentleman: and it may justly be said, without hyperboles of fiction, as it was of *Cato Ulicensis*, that he seemed to be born to that only which he went about, *versatilis ingenii*, as Plutarch has it. But to speak more of him were to make him less."

The death of Sidney was deeply lamented by Elizabeth. The court put on mourning, as for a royal personage, and all Europe sympathized

in his untimely departure, as if *human nature*, and not England, had sustained the loss. Religion and Learning too wept over his tomb, as for one of their chosen sons—an ornament and a bulwark to their respective interests, which in that age they could ill afford to lose. Spenser, whom Sidney had cherished, is said, after his death, to have been neglected. Certain it is, that when Spenser was introduced to the Queen, and had presented his poems to her Majesty, she said to Cecil, "Give him an hundred pounds;" but the treasurer thinking that sum too much, she said, "Give him what is reason." But Cecil forgot Spenser. The poet, however, urged by his necessity, presented a petition to the Queen, which soon had the desired effect: it was brief and witty, and consisted of the following stanza, written on a small piece of paper:

"I was promised on a time

To have reason for my rhyme:

From that time unto this season,

I received nor rhyme nor reason."

For several years after he was rewarded and noticed, but died in the deepest want, and of a broken heart, thirteen years after his friend and patron.

But we return from this digression. Sir Philip Sidney wrote for the amusement of his sister, the Countess of Pembroke, *The Arcadia*. This singular work, which displays some of the greatest excellencies and defects of the class of composition to which it belongs, was not intended by the author to meet the public eye, and cannot therefore fairly be subjected to criticism. It was written at intervals, and as business permitted, while he was at court, and soon after his first introduction. It has beauties not unworthy the learned and ingenious defender of poesy, and in some parts rivals in grace, simplicity, and power, the choicest passages in our great

dramatist; but however beautiful and interesting in particular specimens, as a whole it is defective and uneven; and the poetry, with which it abounds, though sometimes exquisite and touching, is deformed by affectation and conceit, and too frequently by unmeaning jingle, and laboured antithesis—the poetical vices of the age in which the author lived—and which he himself so severely reprobates in his defence of poesy. The moral tendency of the *Arcadia* is, moreover, questionable: of this the writer, seems to have been subsequently sensible: for, like several of our poets, and many wise and great men, who have spent their youthful days in ministering delight only to the passions and imaginations of mankind, on his death-bed, he ordered the work, which was still in manuscript, to be committed to the flames.* His last words were truly memorable, and worthy of so great a man;—“*Govern your will and affections by the will and word of your Creator:—in me behold the end of this world, and all its vanities.*”

From this brief sketch of the author, we now turn to what we shall denominate, without fear of contradiction, *his greatest work*. The *Defence of Poesie*, though contained within less than thirty folio pages, is of itself, had he written nothing else, sufficient to entitle the author to rank with the greatest men whose names embellish the British annals. There is an originality, a comprehension, a playfulness and grace, and, above all, a sweep and penetration of intellect, pervading every part, which justly entitle it to be classed among the choicest literary productions of the Elizabethan age. The language is throughout, harmonious

and elegant, often powerful and commanding. There is a mass of rich and manly thought visible, like a well-proportioned, and elegant figure, through the befitting garb which invests it. In general his diction is highly lucid, and presents a living picture of his thoughts; but sometimes, like a vein of precious metal, the matter is to be sought below the surface. His enthusiasm, in the defence of his favourite art, is delightful, and almost makes us grey-bearded critics wish ourselves young again, that we too might court the Muses. The brilliancy of his genius, and easy playfulness of his wit, appear in almost every page, and make us cease to wonder at the enthusiastic admiration which he drew from all while alive, and the general sorrow which pervaded Europe at his death.

But we must attempt to verify our praises. He introduces his work to the reader's attention in the following facetious and pleasant manner:

“When the right virtuous E. W. and I were at the Emperor's court together, we gave ourselves to learn horsemanship of John Pietro Puglino, one that with great commendation had the place of an esquire in his stable; and he, according to the fertility of the Italian wit, did not only afford us the demonstration of his practice, but sought to enrich our minds with the contemplation therein, which he thought most precious. But with none, I remember, mine ears were at any time more laden than when (either agred with slow payments, or moved with our learner-like admiration) he exercised his speech in the praise of his facultie. He said, soldiers were the noblest estate of mankind, and horsemen the noblest of souldiers. He said they were the masters of war, and ornaments of peace, speedy goers and strong abiders, triumphers both in camps and courts; nay, to so unbelieved a point he proceeded, as that no earthly thing bred such wonder to a prince, as to be a good horseman. Skill of government was but a *pedanteria* in comparison. Then would he add certain praises, by telling what a peerless beast the hors was, the only serviceable courtier without flatterie, the beast of most beauty, faithfulness, courage, and such more, that if I had not been a piece of a logician before I came to him, I think he

* *Ipse toam moriens (vel conjugo teste) jubebat,*

Arcadium sacris ignibus esse cibum.

Epig. J. GENT.

would have persuaded me to have wisht myself a hors. But thus much at least with his no few words he drove into me, that self love is better than any gilding, to make that seem gorgeous, wherein ourselves be parties. Wherein if *Pugliano's* strong affection and weak arguments will not satisfy you, I give you a nearer example of myself, who, I know not by what mischance, in these my not old years and iddest times, having slipt into the title of a poet, am provoked to say something unto you in defence of that my unellected vocation; which, if I handle with more good will than good reason, bear with me, since the scholar is to be pardoned that followeth the steps of his master. And yet, I must say, that as I have more just cause to make a pittifull defence of poor poetry; which from almost the highest estimation of learning is faine to be the laughing stock of children; so have I need to bring som more available proofs, since the former is by no men barr'd of his deserved credit, the silly latter hath even the names of philosophers, used to the defacing of it, with great danger of civil war among the Muses."

He then proceeds to display the excellency of the art he has taken upon him to defend, in a variety of particulars, such as the following: it precedes and prepares the way in the progress of nations, for regular history and philosophy, and is "the great passport by which they have entered into the gates of popular judgments:" it has been usually the first means of cultivating a rude people: its aid has been sought by the ablest historians and philosophers, and their best works borrow much of their grace, and interest, and effect, from poetry: it was held in the highest esteem by the authors of most of our knowledge—the Greeks and Romans;—this is manifest in the names, which they respectively gave the poet, *Vates*, and *Ποιητήρ*—the Romans called him *Prophet*—the Greeks a *Maker*. Upon the application and elucidation of these terms, he dwells at considerable length.

He then comes to define poetry itself: it is a *speaking picture, with this end, to teach and delight*. Poets he arranges under three classes. "The chief, both in antiquity and excellencie, were they that did imi-

tate, (*represent*,) the unconceivable excellencies of God." The second are, "they that deal with matter philosophical—either moral, astronomical, or historical." Between this second and the third kind of poets, he says, there is "the same difference as between the meaner sort of painters, who counterfeit (*copy*) only such faces as are set before them, and the more excellent, who having no law but wit (*genius*) bestow that in colours upon you; which is fittest for the eye to see."

"For these third be they, which most properly do imitate to teach and delight; and to imitate, borrow nothing of what is, hath been, or shall bee; but range only, rained with learned discretion, into the divine consideration of what may be, and should bee. These bee they, that as the first and most noble sect, may justly be termed *Vates*; so these are wayted on in the excellentest languages and best understanding, with the fore-described name of poets. For these indeed do meerly make to imitate, and imitate both to delight and teach, and delight to move men to take that goodness in hand, which without delight they would flye as from a stranger; and teach to make them know that goodness whereunto they are moved; which being the noblest scope to which ever any learning was directed, yet want there not idle tongues to bark at them."

Having thus described the different kinds of poets, and shown the excellency of the art, he closes this branch of his subject in the following beautiful and interesting manner:

"It is not riming and versing that maketh a poet; (no more than a long gown maketh an advocate, who, though he pleaded in armour, should bee an advocate and no souldier;) but it is that feigning notable images of virtues, vices, or what els, with that delightful teaching, which must be the right describing note to know, a poet by. Although, indeed, the senate of poets have chosen verse as their fittest raiment; meaning, as is matter they passed all in all, so in manner to go beyond them: not speaking table-talk fashion, or like men in a dream; words as they chauceable fall from the mouth, but poising each syllable of each word by just proportion, according to the dignities of the subject. Now, therefore, it shall not be amiss, first to weigh this latter sort of poetry by his works, and

then by his parts; and if in neither of these parts hee bee condemnable, I hope we shall receive a more favourable sentence. This purifying of wit, this enriching of memory, enabling of judgement and enlarging of conceit, which commonly wee call learning, under what name soever it com forth, or to what immediate end so ever it be directed, the final end is to lead and draw us to as high a perfection, as our degenerate souls, made worse by their clay-lodgings, can be capable of. This, according to the inclination of man, bred many formed impressions; for some that thought this felicity principally to be gotten from knowledge, and no knowledge to be so high and heavenly, as acquaintance with the stars gave themselves to *Astronomie*; others persuading themselves to be *demi-gods*, if they knew the causes of things, became natural and supernatural philosophers. Some an admirable delight drew to musicke, and some the certainty of demonstration to the *mathematicks*; but all, one and other, having this scope, to know, and by knowledge to lift up the mind from the dungeon of the body, to the enjoying his own divine essence. But when by the ballance of experience it was found, that the *Astronomer*, looking to the stars, might fall in a ditch: that the enquiring philosopher might bee blinde in himself; and the mathematician might draw forth a straight line with a crooked heart; then lo did proof, the over-ruler of opinions, make manifest, that all these are but serving sciences, which as they have a private end in themselves, so yet are they all directed to the highest end of the mistress knowledge; by the Greeks *Ἀρεταγωγία*, which standeth, as I think, in the knowledge of a man's self, in the ethick and politick consideration, with the end of well-doing, and not of well-knowing onely. Even as the saddler's next end is to make a good saddle, but his farther end to serve a nobler facultie, which is horsemanship: so the horse-man's to souldierie: and the souldier not onely to have skill, but to perform the practice of a souldier. So that the ending end of all earthly learning being virtuous action, those skills that most serve to bring forth that, have a most just title to be princes over all the rest: wherein easily wee can shew, the poet is worthy to have it before any other competitors."

He contends, that the efficiency of poetry, in communicating knowledge, places it above history and philosophy. Thus he pleads on its behalf;

"Since then poeetrie is of all human learnings the most antient, and of most fatherly antiquity, as from whence other earnings have taken their beginnings; since it is so universal, that no learned

nation doth despise it, nor barbarous nation is without it; since both *Roman* and *Greek* gave such divine names unto it, the one of prophesying, the other of making; and that indeed that name of making is fit for him, considering, that where all other arts retain themselves within their subject, and receive, as it were, their being from it; the poet onely, bringeth his own stuff, and doth not learn a conceit out of a matter, but maketh matter for a conceit. Since neither his description nor end containeth any evil, the thing described cannot bee evil; since his effects bee so good as to teach goodness, and delight the learners of it; since therein (namely, in moral doctrine, the chief of all knowledges) he doth not onely far pass the *historian*, but for instructing is well nigh comparable to the philosopher, for moving, leaveth him behind him. Since the holy Scripture (wherein there is no uncleanness) hath whole parts in it poetical, and that even our Saviour Christ vouchsafed to use the flowers of it; since all his kindnesses are not onely in their united forms, but in their several dissections commendable, I think (and think I think rightly) the laurel crown appointed for triumphant captains, doth worthily of all other learnings, honor the poet's triumph."

But the author considers, that it was less his business to describe poetry, than to defend it; and that, therefore, he must meet the objections of learned and witty adversaries. He hence advances to consider, what has been said against poetry. He treats, with becoming disdain, the "poet-haters, who seek a praise by dispraising others."—"There is nothing" he says, "of so sacred a majesty, but that an itching tongue may rub itself upon it." They deserve no other answer, "but, instead of laughing at the jest, to laugh at the jester. We know a playing wit can praise the discretion of an ass, the comfortableness of being in debt, and the jolly commodities of being sick of the plague." But he is ready to meet the more grave and plausible objections which have been alleged against his favourite art. Such as, 1st. that there are many other more fruitful knowledges a man might better spend his time in: 2. that it is the mother of lies: 3. that it is the nurse of abuse, infesting us with many pes-

tilent desires, with a syren sweetness, drawing the mind to the serpents' tail of sinful fancies:" "Lastly, and chiefly, they cry out with open mouth, as if they had overshot *Robinhood*, that Plato banished them out of his commonwealth." To each and all of these grave objections, the noble author furnishes an ingenious and entertaining answer, full of eloquence, of learning, and of wit. His pages, under this branch of the argument, are indeed a proof, that poetry is not necessarily limited to rhyme; for the classic grace, the refined taste, and elevation of fancy, which distinguish them, raise his prose to the true character, which he has himself given to genuine poetry. Thus he concludes his reply to the objectors:

"Since the excellencies of it may be so easily and so justly confirmed, and the low creeping objections so soon trodden down, it not being an art of lyes, but of true doctrine; not of effeminateness, but of notable stirring of courage; not of abusing man's wit, but of strengthening man's wit; not banished, but honoured by Plato; let us rather plant more laurels for to ingarland the poets' heads, (which honor of being laureate, as besides them, onely triumphant captains were, is a sufficient authority to shew the price they ought to be held in,) than suffer the ill favored breath of such wrong speakers, once to blow upon the clear springs of *poesie*. But since I have run so long a carrier in this matter, methinks, before I give my den a full stop, it shall be but a little more lost time, to inquire why England, the mother of excellent minds, should be grown so hard a step-mother to poets, who certainly in wit ought to pass all others, since all onely proceeds from their wit, being indeed makers of themselves, not takers of others. How can I but exclaim, *Musa mihi causas memora quo minime laceris*. Sweet *Poesie*, that hath anciently had kings, emperors, senators, great captains, such as, besides a thousand others, David, Adrian, Sophocles, Germanicus, not only to favour poets, but to be poets; and of our nearer times, can present for her patrons, a Robert, King of Sicily; the great King Francis, of France; King James, of Scotland; such cardinals as Bembo and Bibiena; such famous preachers and teachers as Beza and Melancthon; so learned philosophers as Fracastorius and Scaliger; so great orators as Pontanus and Muretus; so piercing wits as George

Buchanan; so grave counsellors as, besides manio, but before all, that *Hospital of France*, than whom I think that realm never brought forth a more accomplished judgment, more firmly builded upon virtue; I say, these, with numbers of others, not onely to read others *poesie*, but to *poetise* for others reading; that *poesie*, thus embraced in all other other places, should onely find in our time a hard welcome in England, I think the very earth laments it, and therefore decks our soil with fewer laurels than it was accustomed. For heretofore, poets have in England also flourished; and which is to be noted, even in those times when the trumpet of Mars did sound loudest."

After satirizing and disowning the spurious race of bastard poets, who, he says, "without commission, do post over the banks of Helicon, till they make their readers more weary than post-horses," he offers his advice, (and most salutary it is,) to all who would aspire to the character he has been describing and defending. It is so excellent, and so appropriate to our own times, and withal so brief, that we cannot suppress our inclination to transcribe it.

"Marry, they that delight in *poesie* itself, should seek to know what they do: and how they do especially look themselves in an unflattering glass of reason, if they be inclinable unto it. For *poesie* must not be drawn by the ears, it must be gently led, or rather it must lead, which was partly the cause that made the ancient learned affirm, it was a divine wit, and no human skill, since all other knowledges lye roadie for any that have strength of wit. A poet no industrie can make, if his own genius be not carried into it. And therefore is an old proverb, *Orator fit, poeta nascitur*. Yet confess always, that as the fertilest ground must be manured, so must the highest flying wit have a *Dædalus* to guide him. That *Dædalus*, they say, both in this and in other, hath three wings to bear itself up into the ear of due commendation: that is, Art, Imitation, and Exercise. But these neither artificial rules, nor imitative patterns, was much cumber ourselves withal. Exercise indeed we do, but that very fore backwardly; for where we should exercise ourselves to know, we exercise ourselves as having known; and so is our brain delivered of such matter, which never was begotten by knowledge."

He then passes on to offer some strictures on the principal poems

known in his time, and to expose the defects of some dramatic compositions. He then adverts to the deficiency in our language of other kinds of poetry, except the lyrical, severely condemns the affectation of most love-songs and sonnets, and then touches upon the meretricious ornaments and false colouring, in which the poets of his time generally indulged. He then digresses to eloquence in general, and condemns the false taste of many learned and great speakers. He finally treats of rhyming, and shows the superiority of the English tongue for the purposes of poetry, above Italian, French, Dutch, and Spanish; and concludes his enchanting and instructive disquisition in the following exquisite passage, which, for classic grace, and genuine gay good humour, has, perhaps, no superior in English literature.

"So that since the ever-praiseworthy poeſie is full of virtue, breeding delightfulness, and void of no gift that ought to be in the noble name of learning, since the blames laid against it are either false or feeble; since the cause why it is not esteemed in England, is the fault of poet-apes, not poets; since, lastly, our tongue is more fit to honour poeſie, and to be honored by poeſie, I conjure you all that have had the evil luck to read this ink-wasting toy of mine, even in the name of the nine Muses, no more to scorn the sacred mysteries of poeſie; no more to laugh at the name of poets, as though they were next inheritors to fools; no more to jest at the reverent title of a rhymers, but to believe with Aristotle, that they were the ancient treasurers of the Grecian divinites; to believe with Bembo, that they were the first bringers in of all civillitie; to believe with Scaliger, that no philosopher's precepts can sooner make you an honest man, than the reading of Virgil; to believe with Closserus, the translator of Cornutus, that it pleased the heavenly deitie by Hesiod and Homer, under the veil of fables to give us all knowledge, logick, rhetoric, philosophy, natural and moral, and quid non? To believe with men, that there are many mysteries contained in poetry, which of purpose were written darkly, lest by profane wits, it should be abused; to believe with Landin, that they are so beloved of the gods, that whatsoever they write, proceeds out of a divine furie. Lastly, to believe themselves when they tell you they will make you immortal by their verses. Thus doing, your

name shall flourish in the printer's shop; thus doing, you shall be of kin to many a poetical preface; thus doing, you shall be most fair, most rich, most wise, most all; you shall dwell upon superlatives; thus doing, though you be *Libertino patre natus*, you shall suddenly grow *Herculeus proles*, *si quid mea carmina possunt*. Thus doing, your soul shall be placed with *Dante's Beatrice*; or *Virgil's Anchises*. But if (sic of such a but) you bee born so near the dull making Cataract of Nilus, that you cannot hear the plannet-like musick of poeſie; if you have so earth-creeeping a minde that it cannot lift itself up to look to the skies of poeſie, or rather by certain rustical disdain will become such a mome, as to be a *Momus* of poeſie; then, though I will not wish you the asses ears of *Midas*, nor to be driven by a poet's verses, as *Burbonax* was, to hang himself, nor to be rhymed to death, as is said to bee done in Ireland; yet thus much ours I must send you in the behalf of all poets, that while you live, you live in love, and never get favor, for lacking skill of sonnet, and when you die, your memory die from the earth for want of an epitaph."

From the ample extracts we have presented to our readers, it will be evident, that if the name of Sir Philip Sidney is not handed down to us among our national poets, it was neither for want of a just estimation of the art, nor a just apprehension of the ends it should subserve, and the subjects it should adorn, nor an ample share of the requisite mental endowments. But he was a soldier as well as a poet; and the rough god of war is no cherisher of the gentle muses. He was born a poet, but he was bred a soldier; and those whom Mars adopts may all be said to be kidnapped from humanity. He engaged in the profession of arms, when the cause of his country and of the reformation required both his heroism and his virtue. But he had already immortalized his name. He died, alas! too, too soon for the cause of science and learning which he had espoused, but he lived and wrote for a country which knows how to estimate his character, and which is still the living, healthful heart of science and poetry; and he died for a cause which is yet triumphant and progressing.

His flattering panegyric upon the language of his native country, since it stands as the harbinger of a morning, the most bright England ever saw, may almost be called prophecy; for it was followed by a verification as singular as it is unquestionable. In little more than half a century after his death, England produced the works of Shakespear, Spenser, and Milton; the first and the last of whom are still the brightest gems in our crown, and the envy and admiration of the world. Their names stand second to none, either of the classic ancients, or ambitious moderns.

Of the present age, as having, in many respects, merited the distinction of being named the age of poets, we had designed to say something, but it must now be in very few words. We are not at all disposed to deny to a large class of living poets the honour of being genuine sons of the Muses. England never, perhaps, in so brief a space, produced so much elegant, harmonious, and elaborate verse; perhaps, never so much *delightful* poetry. But to how few of the large class of competitors for public favour can be awarded that most desirable of all commendations—of being benefactors, by

their splendid endowments, to the moral interests of mankind. Without virtue and real goodness, poetry is but a dream, and its splendour but the comet's flash. Of several, of our greatest poets, it is yet true, they have not grown into the wisdom or dignity of men, nor put away childish things. Their poetry is their toy to sport with, or the madding potion which they mix with exquisite skill, in a golden cup, and administer with infernal delight to the unsuspecting and thoughtless, that they may enjoy the triumph of their power, though it be in evil. An individual or two—poets of no mean endowments, and no ordinary skill in their art, may justly wear an unsullied laurel—for never having written a line, which, on leaving the world, they could wish to blot; but of the great idols of the world's homage, it is but too true, they have been but splendid triflers; and when the delusive drama of life is closing, they may find cause to adopt the words which Sir Philip Sidney appended to the last of his sonnets,

Splendidis longum valedico nugis;

or they may even live to wish, that they had been any thing rather than GREAT POETS.

ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

The Nature and Importance of the Christian Sabbath; with Hints for its better Observance, and Remarks on the Awful Consequences of the Profanation of that Sacred Day.
By Robert Stevenson, of Castle Heddingham, Essex.—London: Baynes.
18mo. pp. 64. neat boards. 1s.

THE venerable author of this little volume, was requested by some Christian friends, in the county where he has sustained, with high reputation, the ministerial character for almost half a century, to

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write a tract on the Christian Sabbath, adapted to the conduct and circumstances of religious professors. Mr. S. has complied with this request, by publishing the very interesting piece before us, which consists of twelve short chapters on the following subjects, with an appropriate poetical motto prefixed to each:—*The First Sabbath; The Perpetuity of the Sabbath; Its Anticipations; Its Duties; Its Benevolence; The Sunday School; The Sabbath Evening; Its Recollections; Its Blessings;*

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Anticipation of the Everlasting Sabbath; Sabbath Profanation, with its dreadful Consequences.

As it was originally designed to print this small work in the form of a cheap tract, these subjects are discussed in a popular style, enlivened by several striking anecdotes and apt quotations from our sacred poets. A devotional spirit and amiable temper pervade this small volume, and many of the remarks deserve the serious attention of the professors of religion in general, and especially of the heads of families. We, therefore, recommend it to the attention of our readers, sincerely wishing that its seasonable remarks may lead many attendants on public worship to a more religious employment of the leisure hours of the Lord's-day. The following section will afford a specimen of the author's manner, and enable our readers to judge of this modest, and we may add, cheap little book.

"SABBATH ANTICIPATIONS."

"When six days of labour each other succeeding,

Have with hurry and toil my spirits oppressed;

How pleasant to think, as the last is receding,

To-morrow will be a sweet Sabbath of rest."

Amidst the cares, the necessary cares of life: amidst the toils of labour, and the perplexities of business, how delightful to a good man to anticipate the approach of the Sabbath! Harassed and fatigued with the troubles of the week, he says, like Israel's anointed shepherd, "as the hart panteth after the water brooks, so panteth my soul after thee, O God! My soul thirsteth for God, for the living God; when shall I come and appear before God!" Charming anticipation of the day of rest; when he hopes to sit under the shadow of his gracious Lord with great delight, and to find his fruit sweet unto his taste! Delightful to think of the habitation of his father's house, where he has gone in and come out, and found pasture! Then the Christian, in a happy frame, may say, "O world, thou shalt not intermeddle with my joys. I would, if possible, for ever banish thee from the temple of my God, and drive thee from the possession of my heart." How do such

anticipations enable many a follower of the Lamb to weather the adverse storms of life, and cheerfully to sustain all his cares and sorrows, casting all upon him who careth for him. But there are other hopes which a pious father and mother will fondly cherish on behalf of their children. Having presented many strong cryings and tears unto God for them; having known, by sweet experience, the benefits of divine ordinances to their own souls, finding the "Sabbath a delight, the holy of the Lord and honourable;" they most ardently long for their offspring, that the word may be clothed with power; that their sons, like little *Samuel*, may say, "Speak, Lord, for thy servants hear;" and their daughters, like *Mary*, may sit at the feet of Jesus and hear his words. And can the descendants of pious parents attend, from Sabbath to Sabbath, to the many encouraging and animating exhortations which their faithful pastors address to the young? can they think of the wrestlings of a father and mother, and their silent ejaculations, even at that very moment, rising up before the throne, without breathing out, "O, may this be the accepted time, may this be the day of salvation?"

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*An Essay on the Evils of Slander, Scandal, and Misrepresentation.*—Westley. 3s. 6d.

WE have read this little volume with considerable interest, and we are persuaded that every friend to religion and domestic felicity, will hail with pleasure any attempt to exterminate evils of such increasing magnitude as those of which it treats. The subjects of this volume are happily chosen; and without anything which appears invidious, the author aims a direct blow at the root of those vices. We are pleased with this feature of the Essay, because, on subjects of this nature, writers are too apt to indulge in private feeling, or personal invective. The mottoes to the different chapters are appropriate, and the author has enriched the volume by extracts from Dr. Blair, Massillon, Dr. Dwight, Dr. Raffles, Bishop Hall, Mrs. H. More, and other eminent writers. To the young it will be a

suitable present; and may warn them against those hasty and intemperate charges which lay the foundation for so much future misery; while to those who may be suffering from the obloquy of others, it presents some useful cautions and salutary comforts.

We hope the author will receive that encouragement which the importance of the subject, and the truly Christian Spirit which pervades his book, well deserve; and that, in some future edition, he will be enabled to correct the verbal inaccuracies which we have noticed in his Essay. His work merits, and will, we hope, receive a careful revision, which will doubtless extend its usefulness. We would also recommend the entire omission of the scraps of Latin, which are rather blemishes than ornaments.

*Juvenile Friendship, the Guide to Virtue and Happiness; in Dialogues between two Student Friends.*  
—London: Holdsworth. 12mo. 1819. 3s.

THERE is a very important question that requires investigation, before the merits of this work, and abundance of others, of nearly the same character, can be adjusted: viz. how far the excellence of an author's intention may be allowed to operate against defects in literary composition; and where the balance may be supposed to rest in equipoise between the praise that an attempt to enforce the claims of religion, however weak and jejune may be supposed to deserve; and the reprehension, which a book, displaying an entire failure in the necessary qualifications for public approval, requires, in this age, when nothing but superiority of talent, or originality of thought can be allowed to add to the number of our already multiplied publications. In the present instance, we are unwilling to apply this severe standard; nor, indeed, would we intimate that the volume is altogether destitute of a merit, independent of its moral and religious character. There are some excellencies in it, and on the whole, perhaps, it rises above mediocrity. On one point, we can award it our entire approval; it manifests a de-

cided friendliness towards the great duties of religion and piety, and if there is not much interest excited by its dialogues, nor much instruction to be gained in its perusal, there is no danger of an insidious attack on the principles and virtue of those who read it. We feel, however, that something more is requisite, in a work intended for popular usefulness, and consequently, that our praises must be wholly negative; and though we most cheerfully do justice to the design, our regard to truth will not allow us to command the execution.

*The Nature, Manifestation, and Cultivation of Brotherly Love, a Sermon, by Thomas Pinchback, of Hoddesdon. Staughton. 8vo.*

THIS sermon, which is founded upon 1 John, iv. 7, was preached before the ministers and churches of the Middlesex and Herts Union, in April last. In elucidating the subject of discourse, the preacher has, FIRST, Defined the principle of brotherly love; as distinguished from pity to the destitute, and other feelings with which it is often confounded; as a divine principle, and one that has its seat in the heart, and influences the conduct. SECONDLY, the manifestation of it in its effects is considered; under which head are ranked the prayers of Christians for each other; their bearing one another's burdens; sympathy in trials; mutual forbearance with each other's faults; checking improper curiosity. THIRDLY, the preacher proves that Christians are under great obligations to cultivate brotherly love; by the command of Jesus Christ; by Christ's example; by the near relation in which they stand to each other; it is the badge of discipleship; affords the most refined satisfaction; its utility shows its vast importance.

The sermon is concluded with some judicious reflections. On the whole, we consider this discourse to be highly creditable to the author's talents and character. It is a neat and useful summary of the arguments and motives that should lead to a practical approval of this great Christian duty; we heartily give it our recommendation.

## RELIGIOUS INTELLIGENCE.

## MISCELLANEOUS.

*The Lisbon Inquisition.*—*Lisbon, Oct. 24, 1831.*—On the eighth of October, the palace of the Holy Office was opened to the people. The number which crowded to see it, during the four first days, rendered it extremely difficult, and even dangerous, to attempt an entrance. The edifice is extensive, and has the form of an oblong square, with a garden in the centre. It is three stories high, and has several vaulted galleries, along which are situated a number of dungeons, of six, seven, eight, and nine feet square. Those in the ground floor, and in the first story, having no windows, are deprived of both air and light, when the door is shut. The dungeons of the next story, have a kind of breathing hole in the form of a chimney, through which the sky may be seen. These apartments were allotted to prisoners who, it was supposed, might be set at liberty. In the vaulted wall of each dungeon, there is a hole of about an inch in diameter, which communicates with a secret corridor, running along by each tier of dungeons. By this means, the agents of the Inquisition could, at any moment, observe the conduct of the prisoners, without being seen by them; and when two persons were confined in the same dungeon, could hear their conversation. In these corridors were seats so placed, that a spy could observe what was passing in two dungeons, by merely turning his eyes from right to left, in order to look into either of the holes between which he might be stationed. The spies wore list shoes, that they might make no noise in walking over the vaults of the dungeons. A familiar of the Inquisition was often shut up in the same dungeon, with a prisoner from whom it was wished to draw confessions, to be afterwards used against him. Human skulls and other bones have been found in several of the dungeons. On the walls of these frightful holes, are carved the names of some of the unfortunate victims buried in them, accompanied with lines or notches, indicating the number of days of their captivity. One name had beside it the date of 1809, and 500 lines; which marks a confinement of more than sixteen months, terminated probably by the execution of the prisoner. The doors of certain dungeons, which had not been used for some years, still remained shut; but the people soon forced them open. In nearly all of them human bones were found; and among these melancholy remains were, in one dungeon, frag-

ments of the garments of a monk, and his girdle. In some of these dungeons the chimney-shaped air-hole was walled up, which is a certain sign of the murder of the prisoner. In such cases, the unfortunate victim was compelled to go into the air-hole, the lower extremity of which was immediately closed by masonry: quick lime was afterwards thrown down on him, which extinguished life, and destroyed the body. In several of these dens of misery, mattresses were found, some old, others almost new,—a circumstance which proves, whatever may be said to the contrary, that the Inquisition, in these latter times, was something more than a scare-crow. The ground on which this palace of the Inquisition stands, was covered with private houses before 1755; whence it is plain, that the victims who have suffered here, must all have been sacrificed within less than sixty years. Beside the dungeons which the people have already visited, there are subterraneous vaults which have not yet been opened.—*Courier Français.*

*Recantation of an Infidel.*—Monsieur L'Archer, who in 1786 published an edition of Herodotus, in which he had inserted many notes of an infidel complexion, and calculated materially to injure the cause of Christianity; in a more recent edition of that work, published at Paris, has made the following recantation. "Being at length thoroughly convinced of those truths taught by the Christian religion, I have retrenched, or altered all those notes which might seem to impeach it. Consequences which I disapprove, and which are far from my conceptions, have been drawn from some of them; and others, I must acknowledge with candour, and to relieve my conscience, contain things, which a more mature examination, and more profound researches, have convinced me, rest on too slight foundations, or are absolutely false. Truth must gain by this avowal. It is to her alone that I have consecrated all my studies. I have been constrained to return to her, ever since I thought, that I had comprehended her more fully. May this homage, which I pay her, in all the sincerity of my heart, absolve me from all those errors which I may have held, and which I have endeavoured to propagate.

*Home Missionary Society.*—The Home Missionary Society now employ about five and twenty Missionaries, besides other

agents, who receive aid from their funds. The expences which they annually incur, are much beyond their stated income, arising from annual subscriptions. For the rest, they must look to new subscriptions, donations, and collections, and especially to auxiliary societies. At the commencement of another year, they earnestly invoke attention to this statement, and call upon all liberal Christians, to afford them their aid. It is with pain that they have come to a point, at which they fear, that notwithstanding the number of pressing claims on their funds, they must, for the present, stop, unless they are speedily encouraged by large augmentations of their list of subscribers. This alone is wanted to enable them to employ a hundred Missionaries. But the countenance which they have hitherto received from a generous Christian public, and the success which has attended the labours of their Missionaries, encourage them to hope, that they will not make this appeal in vain. The object at which they aim, is noble, and deserves the support of every Philanthropist, and true Patriot. The salvation of the souls of their countrymen, who are yet in darkness, is one of the first and most interesting duties. And, while the most dreadful profligacy finds its way among the poorer orders of the community, the efforts employed by the Home Missionary Society will, assuredly, under the Divine blessing, prove the best means of stemming the torrent of infidelity, which is still running through our country, and of effectually crowning all the other exertions which are used for ameliorating the condition of the lower classes. Subscriptions will be thankfully received every Wednesday at the Rooms, 18, Aldermanbury, by the Treasurer, Thos. Thompson, Esq. Brixton Hill, Surry; Mr. Dawson, sen. Collector, Camberwell; or by either of the Secretaries—the Rev. I. Cobbin, 9, Mansfield Place, Kentish Town; the Rev. E. A. Dunn, Upper Belgrave Place, Pimlico; the Rev. Francis Moore, Vauxhall; and Mr. G. G. Stibbs, Camberwell. Signed in behalf of the Committee.

I. COBBIN.  
E. A. DUNN.  
F. MOORE.  
G. G. STIBBS.

*Suppressed Monasteries in Spain.*—The following is an authentic account, published in Spain, of the number of monasteries and convents suppressed in the Peninsula, in pursuance of the law of Sept. 6, 1820.

"The Jesuits possessed, in the provinces of Toledo, Castile, Arragon, and Andalusia, 124 colleges, and 16 houses

of residence, which, if not completely occupied at the time of the suppression, would soon have been so in consequence of the activity of the new Propagandists.

"The monks of St. Benedict held in the congregation of Valladolid and in La Tarraconense, 63 of the suppressed monasteries. The monks of St. Bernard had 60 in the congregation of Castile and Leon, and in that of the Cistercian of Arragon and Navarre. The Carthusian monks had 16 in the provinces of Arragon and Castile. The monks of St. Jerome had 48 in six circuits of eight monasteries each. The monks of St. Basil had in the provinces of Andalusia, Castile, and El Tardon, 17. The Premonstratensians had 17 of the suppressed convents; the Military Orders, 14; the Hospitalars of St. John de Dios, 58; those of Sancti-Spiritus, 8; and those of San Antonia Abad, 36. Making in all, 477."

*State of Ireland.*—The Protestants in various parts of Ireland are in a state of the greatest alarm. "At first, the denunciations were directed against tythes and clergymen of the established church, and oppressive landlords, or their agents; but, as anarchy and rebellion increase, the peaceable Methodist preacher, the poor half-pay officer, and the humble cottager, are all equally involved in the horrid proscription. At first, it did not appear that religion had any concern in the system, but now it appears developed in its hideous, bigoted, and exterminating aspect. Notices are posted in various places, threatening Protestants with destruction, if they do not conform to popery. A Baptist chapel has been demolished near Thurles, which has stood these hundred years. A Methodist preacher was attacked near Limerick, but escaped through the speed of his horse. A church has been burnt near Kilarney. The Roman Catholic priests have, in many instances, denounced the peace-breakers, but, in fact, the authority of these well-disposed men is much lessened, and their influence has little effect, which is a bad omen."

*Deaths of Ministers, &c.*—On November 8th, the Rev. Isaac Gardner, Pastor of the Independent Church at Pottersperry, Northamptonshire; where he had laboured for many years with much success.

On the evening of the 23d of November last, at the house of the Rev. John Hunt, Chichester, (deeply lamented,) Mr. John Walker, a native of that city, and late a county student at the Theological College, at Gosport, in the 24th year of his age, and only brother to Wm. Walker, Esq. Solicitor, Arundel, Sussex. His decided piety, and popu-

lar talents, rendered him an object of no common interest to those who appreciate the union of moral and intellectual worth. His remains were, on Thursday, conveyed to the grave in the Cathedral church-yard, by six of his fellow students, six others supporting the pall, and the Rev. J. Hunt, (his pastor) who improved his death, Sabbath evening, December the 2d, from Numbers xxiii. 10. "Let my last end be like his;" at the Independent Chapel, Chichester, to a crowded and affected congregation.

*Death of Mr. W. F. Durant.*—It is with feelings of the deepest regret, that we record an event which has probably already excited the grief and sympathy of most of our readers—an event, which has added another name to the list of eminent individuals of the human race, who have been "only shown, then snatched away to heaven." On the 27th of November last, died, at the house of the Rev. Dr. Wardlaw, Glasgow, in the 19th year of his age, after an illness of five days, Mr. William Friend Durant, only son of the Rev. Thomas Durant, of Poole. This extraordinary youth, not less beloved by those who had the happiness of knowing him for the dispositions of his heart, than admired for the astonishing powers of his intellect, had just entered upon the fourth session, which was intended to complete a course of study at the University of Glasgow, in the previous years of which he had attained the highest distinctions. His late fellow-students of the natural philosophy class, expressed their deep sense of the mournful event, and their respect for the memory of their lamented friend, by unanimously voting an address of condolence to his agonized parents, and the eulogies which have been publicly passed upon him, since his decease, by the professors of the several classes in which he had distinguished himself, one of whom declared, that "by his death, not only had the college lost one of its brightest ornaments, but the nation, and the world, may be said to have sustained a very considerable loss," show the high estimation in which his powers were held by those who were most competent to appreciate them. The disorder which terminated his short, but brilliant career, was suffusion on the brain, (attended by paralysis on the right side,) induced, as we believe there is reason to suppose, by intense application to study.

His friends derive comfort from the recollection, that his last moments were cheered by the promises of that gospel which he loved, and by the influence of which, all his endowments and at-

tainments were consecrated; and they delight in the assurance, that he has been removed to honours more exalted than the highest which earth can confer, and to engagements more pure and blissful, than the most rational and ennobling which can occupy the human mind in the present state.

He was intended for the English bar, and no one who knew him, entertained a doubt, that had his life been spared, he would have attained the highest eminence in the honourable profession to which he was about to devote himself.

While our readers mourn over the removal from earth, of one who promised to be so great a blessing to it, they will deeply sympathize with the feelings of a widowed father, bereaved of an only child, and of such a son. But we need not refer them or him to the sources of consolation, or the reasons for acquiescence in this mysterious dispensation of a providence which, in all its dealings, is like its author, holy and wise, and just and good.

Good when he gives, SUPREMACY good,  
Nor LESS when he denies;  
E'en crosses from his sov'reign hand,  
Are blessings in disguise.

We trust that the public will shortly be gratified by the publication of some of the literary remains of this lamented youth.

*Rev. S. Newell.*—In India, recently, Rev. S. Newell, one of the American Missionaries at Bombay, and joint author, with Mr. Hall, of that interesting pamphlet, "The Conversion of the World."

*Mrs. Morrison,* wife of Dr. Morrison, of Canton, who lately visited England for the restoration of her health, and who, after an absence from Dr. M. of six years, had returned with her two children, fell a sacrifice to the cholera morbus, June 10, 1821, aged thirty.

*Interesting Case to Disenters.*—See vol. 4, p. 613.—We understand that a *Mandamus* was granted by the Court of King's Bench, last week, on the application of the Corporation of York, commanding them to elect a Sheriff of that city, in the room of Mr. Oswald Allen, who is EXEMPT AS A DISSETER.—*Leeds Mercury*, Dec. 8, 1821.

*The Aberdeen and Banffshire Itinerant Society* was instituted at a meeting of the ministers and messengers from the Congregational denomination in Aberdeenshire, held at Aberdeen, on Tuesday, April 7, 1806.

The object of this Institution is solely to promote, by every proper means, the dissemination of religious knowledge in the two counties. The means employed



are, the preaching of the Gospel of Christ, by pious and devoted men, as Itinerants; establishing Sabbath evening schools; erecting meetings and societies for prayer; and the extensive distribution and circulation of select religious tracts and books, &c.

From the limited state of the funds, the Society has hitherto been able to employ only one Itinerant; but three or four could be very usefully employed, did the funds admit. Mr. Gibb, of Banff, was first engaged in the work of itinerating, in 1807 and 1808; and during the last twelve years, Mr. William Brown has laboured through the summer.

It is not the design of this Institution to propagate, in the most distant way, the peculiar tenets of any party or sect; but simply to promote the spiritual welfare of immortal souls, and advance the kingdom of Jesus Christ, by the preaching of evangelical doctrine, and the dissemination of scriptural knowledge.—To this abridged account of the Society, we add a few extracts from a "Short Statement," by Mr. Brown, "of what has been done by the Association in the way of *itinerating*."—"It is an infinitely greater object to get one soul truly turned to the Lord Jesus, to whatever denomination of Christians he may attach himself, than to see a hundred become warm, noisy advocates for a party, while they may give little evidence of being born again by the Spirit of God. In itinerating excursions, we should uniformly endeavour to strengthen the hands of all gospel ministers of every denomination." Mr. Brown then recommends to Itinerants to "visit the afflicted—pay much attention to children—to plant Sabbath schools—encourage believers to form themselves into a meeting for prayer—make vigorous efforts to get reading societies formed, both for children and adults—distribute tracts, and do every thing in their power to spread information relative to the attempts making to diffuse gospel knowledge through the world."—"I have," says Mr. Brown, "preached, less or more, in sixty-seven parishes in Aberdeenshire, and in six in Banffshire. Some may be ready to ask, Well, after all your journeying, and preaching, what real good have you done? On that subject I wish to speak with the utmost caution. One ought always to recollect, that 'he is an unprofitable servant,' and, of course, should speak of his labours with the utmost modesty. When a young inexperienced preacher sees numbers flocking to hear him—

sees tears flowing from the eye, under his sermons—and hears frequently, perhaps, how acceptable his labours are—he is apt to think some great spiritual work is going forward. But growing experience teaches me how to estimate these things. He begins to learn that these are often as 'the morning cloud and the early dew, which passeth away.' In the course of my excursions, I have seen people 'hot and cold,' and 'hot and cold' again. But, though I thus speak, I hope the Lord has kindled, in the hearts of a few at least, a flame of love to the Lord Jesus, that will never be extinguished. When any movement takes place, it is of prime importance to ascertain how far it grows out of the knowledge of the Son of God, or how far it is merely the temporary effect of adventitious circumstances; such as a new party, a new preacher, or a new plan of usefulness. It cannot be too much recollected, that no favourable impressions will be permanent, except such as are produced by faith in Jehovah's testimony respecting his Son. Not a few Sabbath schools are found in different parts of the county. In the judgment of thinking people, who truly feel for the salvation of children, the utility of schools, when well conducted, is becoming more manifest every year. In various places, meetings for prayer have also been set on foot. Those who approve of such institutions, in the country, are much scattered; which circumstance is considerably against them. Not a few libraries have sprung into existence. I have heard many pleasing little anecdotes connected with them, which compel me to believe that they are not altogether without effect. Many thousands of tracts have been dispersed under the direction of the Association, and also a great many interesting books for children and others. In order to diffuse information respecting the vast plans which are in operation to evangelize the great world, a variety of Magazines, Reports of Societies, &c. have been distributed; and I know, from certain facts, that these means have not been altogether without effect."

**Widows' Fund.**—The Annual Sermon, recommending the useful purposes of the Society for the relief of the necessitous widows and children of Protestant Dissenting Ministers, is expected to be preached by the Rev. John Clayton, jun., at Old Jewry Chapel, removed to Jewin Street, Aldersgate Street, on Wednesday, the 3d day of April, at noon.

## LITERARY NOTICES, &amp;c.

## WORKS PREPARING FOR THE PRESS.

Elements of Self-Knowledge, in relation to Intellectual Improvement, and the prevailing Characteristics of the Moral and Religious World. By the Rev. Thomas Finch, of Harlow, in 1 vol. 12mo.

The Martyr of Antioch. By the Rev. H. H. Milman, author of Fall of Jerusalem, in 8vo.

The Personal History of King George the Third, undertaken with the assistance of, and in communication with, persons officially connected with the late King, &c. By Edward H. Locker, Esq. 1 vol. 4to.; with portrait, &c.

An Abridgment of Matthei's Greek Grammar, for the use of schools, 12mo. Edited by the Rev. C. J. Blomfield, D.D.

A Mother's Portrait, sketched soon after her decease, for the study of her Children. By their surviving Parent.

The History of Civil Government, from the Primitive Ages of the World, to the Fall of the Roman Empire. By the late James Tyson, Esq. in 8vo.

A System of Mechanical Philosophy. By the late John Robinson, LL.D.; with Notes and Illustrations. By David Brewster, LL.D. in 4 vols. 8vo. with plates.

The Life of Oliver Cromwell. By Robert Southey, Esq. in 8vo.

History of the Modes of Belief, usually termed the Superstitions of the Middle Ages. With curious plates. 4to.

The Life of the Right Honourable R. B. Sheridan. By Thomas Moore, Esq. 4to.

## WORKS RECENTLY PUBLISHED.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures. By Rev. T. H. Horne, A. M. a new edition, in 4 vols. 8vo. £3. 3s. boards.

Retrospection: a Tale. By Mrs. Taylor of Ougar, 12mo. 6s. boards.

The Pirate. By the Author of Waverley, &c. 3 vols. £1. 11s. 6d.

Prudence and Principle: a Tale. By the Author of, "Rachel." 12mo. 5s. 6d.

Memoirs of the Rev. Joseph Stowell. By the Rev. Hugh Stowell, Rector of Bal-laugh, Isle of Man. 12mo. 3s. 6d.

The History of George Desmond; founded on Facts which occurred in the East Indies, and now published as a useful caution to young men going out to that country, 12mo. 7s.

The Private and Confidential Correspondence of Charles Talbot, Duke of Shrewsbury, principal Minister to King William, for a considerable period of his reign. By the Rev. Archdeacon Coxo. 4to. £3. 3s.

A Sketch of the State of Ireland, past and present. Dedicated to the Marquis Wellesley, 8vo. new edition. 3s.

Italy. By Lady Morgan, new edition, in 3 vols. 8vo.

The Annual Biography and Obituary for the year 1822, containing memoirs of celebrated men, who have died in 1820-21. 8vo. 15s.

Grounds of Hope for the Salvation of all dying in Infancy: an Essay. By the Rev. William Harris, LL.D. 8vo. 4s. 6d.

## ANSWERS TO CORRESPONDENTS, &amp;c.

COMMUNICATIONS have been received this month from the Rev. Messrs. T. H. Horne—W. Hull—G. Payne—J. Ryley—W. Orme—J. Blackburne—J. Turner—R. Philip—J. Roberts—W. Seaton—J. Hunt—Jos. Fletcher—W. Prattman—J. Morison—Whitridge—Ingram Cobbin—John Leifchild—T. Edkins—J. Sharp—W. Notcutt—W. Scott.

Also from Epaphras—J. Fawcett—Shagird—J. Woodford—A. Allan—Sorella—Volens—W. Ellerby—Dorcas—L. L.—M. M.—A Mother—X. Y. Z.—Richard Toller—B. Wills—Tempestivus Mentor—W. Bennett—Richard Lee—S. ab Tydfil.

(To the Editors.)

In the conclusion of a Memoir of my late much lamented brother, the Rev. T. N. Toller, which, is inserted in your Magazine for the month of December, the following passage occurs: "It has been asserted by some of those, who well knew him, that his *usufal temper* was austere and rugged."

I acknowledge, that I felt indignantly on reading this sentence; and I beg leave to state, that my brother was not more than six years older than myself, and, therefore, on this point, I am enabled, from early recollection, and long experience, to speak with confidence and accuracy. Allow me then to assure you, Gentlemen, that the insinuation, above alluded to, is *totally destitute of foundation*. The direct reverse is the fact. My brother was always distinguished for *kindness of heart, and benignity of disposition*; and I never knew a person, whose temper was more free from austerity and harshness, than was that of my highly respected brother.

I think it justice to his memory to make this communication. On his transcendent and original powers as a preacher, it does not become me to descant; but I believe they will not be soon forgotten, by those persons who felt and witnessed their effect.

I am, Gentlemen, &c.

RICHARD TOLLER.

South Petherton, Somerset, 17th December, 1821.